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Discourse

of the subtile Practises  
of Deuilles by Witches and  
Sorcerers. By which men are  
and haue bin greatly deluded: the  
antiquitie of them: their di-  
uers sorts and Names.

*With an Answer vnto diuers frivulous Rea-  
sons which some doe make to proue that  
the Deuils did not make these ope-  
rations in any bodily shape.*

By G. Gyfford.

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To the right woorshipfull Maister Richard Martin, Alderman, and VVarden  
of her Maiesties Mint.



THE sacred Scriptures (right worshipful) both of the olde and new Testament, do speake in sundrie places of Witches, Coniurers, & Sorcerers, and that such doings are in high detestation before God: but what these can do few of the vulgar sort do rightly vnderstand. For the most part do ascribe vnto them very foolishly, such power and efficacie in working, as in deede the deuill is not able to perfourme, though God should enlarge his chaine & giue him full scope, to doe all that he desireth. Againe, some few are of the minde that whatsoeuer is spoken in the holy Scriptures, or in other writers concerning things wrought by such kinde of people, it was not done by the deuill, but was a meere craft and cosenage of the deceitfull men and women, which haue taken vpon them such matters. That the holy scriptures haue no meaning to teach that deuils euer did any thing that way. And that all other writers haue erred which maintaine the same power of deuils. The opinion of these latter is grosse, and in some sort contumelious, being against the direct testimonies of Gods word. The vaine conceipt of those former, that is to say, of the multitude, which imagine that Witches can worke at their pleasure, & so are the comon plague of the earth, breedeth so innumerable sins, that it is as a monster with many heads. It is no meruaile that ignoraunt men which despise the light of the gospel are deceiued by the crafty illusions of Satan: but this may seeme strange, that men instructed in the truth should be abused and erre though not in the grossest maner, yet grossly: but in deede the things are sildome handled by the preachers of the holy word, at the least, in such full maner as might

## *The Epistle Dedicatorie.*

cut downe all false opinions conceiued in mens mindes about the same. I haue therefore bin mooued vppon such consideration to take some trauell, and set forth somewhat to conuince mens vaine opinions therein. I had not this minde, to set forth any large discourse what hath bin Iudged and deemed in former times by learned men, and what they testifie concerning the flights of deuills by oracles, diuinations and such vaine deceit: but onely to giue a taste to the simpler sorte euen from the doctrine of the bible vnto which I doo only leaue. It may be some which haue lofty mindes, whom nothing can content, but that which is to their thincking absolutely perfect, will say it is slender, and to no purpose. It is that which I am able, not written for those which knowe more, neather to seeke the commendation of a learned worke: but in very deede to apply that small measure of knowledge which God in mercy hath giuen me, to the benefit of those that want it. If any with deeper skill shal reueale that which I haue not attained vnto, I will be right glad, not onely for my selfe, but also for our countrimen which greatly neede instruction in the same. I present it vnto your worship, not for the greatnes of the worke, but to testifie my hearty good-will: which in respect of that louing fauour, and friendship which your worship hath for certaine yeares shewed towards me, is great: but farre greater, because that your zeale hath bin shewed towards the gospell, and loue towards al those that publish and professe it. I trust your worship will take in good part this poore gift, considering from what minde it cometh: there be some things handled in it, which are vsually committed both in the city and in the country, that are horrible before God, and to be severely punished by such as are placed in authority, and therefore not vsfit to be perused by them. The Lord which hath inriched your worship diuers waies with his good gyfts, increase and double the same to his honor and your eternall comfort. Amen.

*Your Worships to commaund.*  
George Gyfford.

# A BRIEFE DISCOVRSE

wherein is declared the subtil practise

*of deuils by witches and forcerers,*

by which men are and haue bene  
greatly seduced.

## *The 1 Chapter.*



I Am not ignorant touching this one point, that the discouery, and laying open of Satans wylines which hee practiseth by witchcraft, is a matter of no small difficultie, the reason is manifest, and without all controuerſie to bee admitted, which doth proue the ſame: for if politike wiſe men can dig ſo deepe to hide theiꝝ

counſels and intents, that no man can eſpie them: how ſhall wee diſcry the practise of deuils, who are far moze deepe and subtil, and can couer their ſleights and falſe conueiances moze craftily then men: let no man therefore ſuppoſe that I take vpon me, or profeſſe ſo great ſkil as to vncouer and make manifeſt, as it were the groundworke of thoſe treacheries which he practiseth by Sorcerers and Witches. The very truth is, I haue not curiouſly ſerched them out, nether do I accompt it the labour beſt ſpent. I only purpoſe ſo far to open Satans packe, and to make ſhew of ſo many of his falſe and counterfeit wares, as may inſtruct the ſimple ſort to diſcerne the better and to iudge of all the reſt, which I truſt euery modeſt and ſober mynd wil allow to bee in ſome meaſure ſufficient. Seeing we haue this aduantage, that wee are moſt ſure that al his fineſt ſtuffe is no better then his courſeſt wares, becauſe that all his doings are for naughty and wicked purpoſe, howſoeuer they may ſeeme to bee profitable. Whereas then the light of



## A discourse of the subtile practices

Gods word doth dispell the thicke darknes wherewith this stie  
emie hydeth himselfe, and manifesteth his most pestiferous  
and deadly poison in some thinges, let it bee a sufficient war-  
ning for all his doings, without further examination. I am  
moued to deale with this matter, (and I wish it were deale  
thoroughly in by such as are fully able) for this consideration,  
that I see many through ignorance of such things are greatly  
ouerreached by Satan, and so entangled and snared with er-  
rors, that they fall into very foule and horrible sinnes: those that  
vnderstand the Latine tongue, may very wel satisfy themselves  
with that which wearines with great iudgement and trauell  
hath written touching this argument, I haue not seene any  
that haue written in our tong, which lead not into error on the  
one side or the other: for there be extremities on both sides in-  
to which men do fall. The most part haue bene besotted, euen  
such as did take themselves to be very wise: for they haue ve-  
rily beleued that witches could do great wonders, ascribing  
such power vnto devils as belongeth onely to God. Others  
there bee which do distly maintaine (but how wisely let it ap-  
peare) that all witchcraft spoken of, either in the holy Scri-  
ptures, or testified by other writers to haue bene among the  
heathen, or in thee latter dayes, hath bene, and is no more but  
either more cosenage, or poisoning: so that in the opinion of  
these men, the deuill hath neuer done, nor can do any thing by  
witches and sorceres. It may be some man wil obiect, and say,  
what hart can grow from this opinion? Who can tell what  
hurt wil ensue and grow thereof, vnlesse he saw first somewhat  
by experience, this we all do see, that one carnell of wheat be-  
ing sowed, doth grow vp and bring forth a whole eare, with an  
hundredth carnells in it sometyme. If one error be planted, who  
can tell what increase it may yeeld in tyme: the ground doth  
not bring forth the corne with such increase, as mans hart doth  
errors. If a man draw in one linke of a chaine, another follo-  
weth and is by and by in sight, which draweth wee know not  
how many after it, vntil we see the last. There is no error that  
goeth alone, or that is not linked vnto other. The holy Scri-  
ptures



ptures (which make the man of God perfect, and perfectly instructed vnto enery good worke) are for to iudge and to decide all controuersie in this case. I will therefore onely sicke vnto them for testimonie and proofe.

The definition of a witch: the antiquity of witchcraft.

*The 2 Chapter.*



The perfect and right knowledge of things is, when a man doth know the causes. A definition doth consist of those causes which giue the whole essence and containe the perfect nature of the thing defined: therefore where that is found out, there is a very cleere light. If it be perfect, it is much the greater, though it be not fully perfect, yet it giueth some good light. For which respect though I dare not affirme, that I can giue a perfect definition in this matter, which is hard to do euen in knownen things, because the essential forme is hard to be found, yet I do giue a definition, which may at the least give notice what manner of persons they be, of whom I mynde to speake. A Witch is one that woorketh by the Deuill, or by some deuish or curious art, either hurting or healing, reuealing thinges secrete, or foretelling thinges to come, which the deuill hath deuised to entangle and snare mens soules withal vnto damnation. The coniurer, the enchaunter, the sorcerer, the deuiner, and whatsoeuer other sort there is, are in deede compassed within this circle. The Deuill after diuers sortes no doubt, and after diuers formes doth deale in these, but who is able to shew an essentiall difference in each of them from all the rest? I hold it no wisdom, nor labour well spent to trauell much therein, one artificer hath deuised them al: they bee

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all to one ende and purpose, howsoever they may differ in outward rules for practise of them, that is litle or nothing besides mere dilution. Who wil not confesse that the father of lies is not to bee trusted? who knoweth not that all his doinges are hidden under colourable shewes? shall men seeke for steadfastnes in his wayes? shall they be so foolish as to Imagine, that things are effected by the vertue of wordes, gestures, figures, or such lyke? doubtles all those are but to deceiue, & to draw men forward, and to plunge them more deeply into errors and sinnes. And now touching the antiquity of witchcraft, wee must needes confesse that it hath bene of very auncient tyme: because the holy Scriptures do plainly testify so much. For in the tyme of Moses it was very ryse in Egypt. Neither was it newly sprung up: being common and growen vnto such ripenes among the nations, that the Lord reckoning by diuers kindes, saith that the gentils did commit such abominations, for which he would cast them out before the chyldren of Israel, Deut. 18. How long it was before that tyme, can not for certainty be discussed; sauing that (as we haue said) it was not yong in those dayes, when Moses wrote. And if we maintaine that it was before the flood, ther is great reason to vphold and iustify the assercion. Wee know that the Deuill was exceeding crafty from the beginning. Alwaies labouring to seduce and deceiue after the worst manner. If hee fayled of his desire, it was because men had not procured Gods displeasure to come vpon them, to deliuer them ouer vnto strong delusion. But we see how God complaineth, that men had wonderfully corrupted their wayes, long before the flood. God being thus prouoked by the wickednes of the world, what should make vs doubt, but that through his iust iudgement, the deuill had power giuen him, and was let lose, that hee might seduce and lead the prophane Nations into the depth of the gulfes of all abominable sinnes, that they might haue the sorer condemnation:

Deut. 18.

2 Theſ. 2.

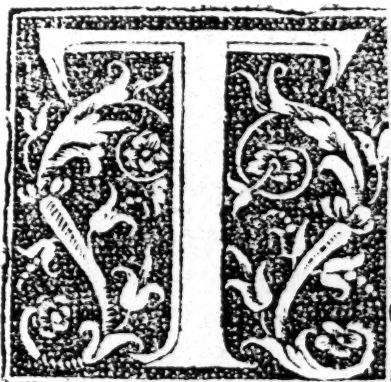
Gen. 6.

That

## of Deuels by Witches.

That there be 8. sortes of Witches and practisers of deuillish art, mentioned, Deuter. 18. whose names and their interpretation do here follow,

### The 3. Chapter.



There are no doubt a thousand waies differing euery one from the rest in one circumstance or other, under which Satan doth hide and couer his craft and deadly popson. But yet the holy Ghost to warne al men to beware, doth mention onely 8. sortes, under which no doubt hee comprehendeth all other: for there

bee other names in the Scriptures, but yet such as do note in the Egyptian and Chaldean tong, those that are the same with some of these. I suppose that this one reason may suffice for to proue, that vnder eight names all are comprehended, because that here is a general matter dealt in. For the Lord shewing that those gentils caused their children to passe through the fire doth by the trope synecdoche of the part for the whole, vnderstand all that false worship and idolatrie into which they were blindly led and seduced. Then hee nameth who they were, whose helpe Satan did vse as chiefe instrumentes to seduce withall. And lastly agaynst all these hee doth oppose the true Prophet, whom hee would raise vp from tyme to tyme, vnto his people, at whose mouth they were to learne his holy wil and the true and acceptable worship.

Now then let vs come vnto the names by which those euill people are named by the holy ghost in the Hebrew tong, for their interpretation, so farre as wee may attayne, wil bring some light hereunto.

The most of them be set down in the forme of participles. The first is called Kosem Kefamim, that is, one which deuineth by



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Iech 22.  
Mich. 3.

diuinations: the latter word is added for to distinguish, because the deuining was more general then by diuinations, as appeareth by that speech which Saul vsed vnto the witch, when hee requested her to deuine by her spirite, and to bring vp him whom he should name. The word is sometime vsed in good part For in the third chapter of Esay, God doth threaten for a plague that he wil take away Kosem. And king Solomon Prou. 16. doth commend Kosem, that is diuination in the lippes of the king, which should guide him in iudgement. For in those places, Kosem is put for a man of excellent and rare giftes for gouernment. In other places of the holy Scriptures, where it is taken in euill part, it is put for false prophets which with their lying and vaine diuinations did seduce the people. These did sometyme deuise lies: sometyme they did dreame dreams, which they followed and propounded to the people, as if they had receaued them from God, for God did vse that as one way to reueale himselfe to his seruants, when as in deed they were in these diuiners but the vanities of their owne hartes, and illusions of vncleane spirites which alwaies counterfai the holy spirite of God. Sometyme the deuill did inspire them, and shew them visions, as if he had bene the holy Ghost, and made them vtter his wares vnder the name of God. This matter is sufficiently proued by the history which is written 1 Reg. 22 for there it is shewed, that to the end king Ahab might bee seduced and goe vp to Ramoth Gyliad vnto battaile, a deuill hath power giuen him to be a lying spirite in the mouth of the 400 false prophets which were Ahabs. Diuers thinges are in that place set forth to the reach of our capacity, but this is clere what effect it wrought, for both the Prophets and Ahab were deceiued. Sometyme the Lord himselfe did speake vnto Kosem, though we neuer read that any true Prophet was so called but sozerers, which did fetch answers & diuinations from the deuill, whom they tooke to be God, hee did so cunningly handle the matter. But wee do not reade in the holy Scripture of any moe but one sozerer, whom the Lord spake vnto. And that was Balaam, for he is called Kosem Ios. 13. ver. 22 which



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which name sheweth that hee was no Prophet of the Lord. hee was accustomed to fetch answers from the Deuill, why eis did hee will those that were sent from the King to stay all night, to see what answer hee should haue? It is sayd afterward, that he went Likkath Kesamim, that is, to meet with diuinations. A thing which hee was accustomed vnto: but at this tyme God himselfe did speake vnto him.

The second is called Megnonen, from whence this name was deriued, none can for certaintie affirme, for it may come Gnun, whereof commeth Gnonah, which signifyeth a set tyme for any purpose. It may also as well bee deriued from Gnanan, which is a clowd. Of whether of them it commeth, it is vsually taken for such as did practise Indiciarie Astrologie, which from the course of the heauens, and the stars, did take vpon them to foretew warres, pestilences, seditions, treasons, and the death of great Princes. Moreouer they did teach the fit and prosperous times for to buy or to sel: to iourney by Sea or by Lande, to make peace, to undertake warre, or to marry. These also did take vpon them to shew vnto euery man (so that they did know the instant of his byrth) whether he were bozne vnder a lucky or an unlucky planet. What vertue or what vice he should be giuen vnto: whether he should be rich or poore, learned, or vnlearned, what manner of death hee should dye. Agaynst these God did inuey by his Prophets, declaring their vanity, accompting them among the witches and sorcerers. Their errors are very vyle and abhominable by which they did seduce the blynd. Wee may see how the Lord doth speake of them Iesay chapter 47. ver. 13. where hee calleth them Hobereschammim, that is, obseruers of the Heauens, and Chozim baccahochabim, gazers vppon the Starres.

It is not the mynde of the Lord to condemne the obseruing and beholding of the course of the Heauens, and the Starres: for they set forth the great glory of the Creator, as those are much to blame, which do not diligently behold them, to be stirred vnto admiration & worshipping of the great God. But those

Psalm 8.  
Psalm 19.

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those Astrologians did behold them awisse, ascribing all good thinges vnto them, which are peculiar vnto God, likewise the euil thinges which are from the deuill, and from the corrupted nature of man by original sinne. Yea they tye the prouidence of God vnto the Starres. For if there bee any sound vertue in a man, it is of grace through fayth, and not from the Starres, brockennes, adultery, murther, disobedience, cruelty, and such like are of the Deuill, and from the nature of man by him corrupted in the fall of Adam. If a man should aske these vayne fooles whether the nature of the starres bee changed since mans fall, what will they answer? for this they must needes confesse, that if the Starres bee the cause and fountaine of vice in men, then they bee either changed from their first creation from good into euill, or else that God created the cause and fountayne of euill. And so as they committe vile sacrilege on the one side, when they make the starres the bestowers of vertues, lykwise on the other side they fall into horrible blasphemie when they make God the creator of the cause of euill. The holy Scriptures do teach, that vice and uncleannes is in vs from our sinfull parentes, and that the Deuill brought it in and doth increase the same: famins, pestilences, and cruell warres are sent by the wrath of God for sinne. The wise Astrologians tell vs of this and that coniunction of planets, which wil cause tyrants to rage, frendes to be false one to an other, women will bee disobedient to their husbandes: these thinges in deede come much to passe, and folish people beleue that the Astrologians did foresee it by the Starres. If men did prosper, it was ascribed vnto that lucky planet vnder which they were bozne. In aduersity they blamed the Starres, warres, pestilences, and famins being thought to come from them, men neuer consider their sinnes which haue bene the cause of Gods indignation (for those thinges hee sendeth as the roddes and scourges of his wrath) but are led into a further mischiete: for now they fall to worship the host of Heauen. And as the Lord sayth, Ierem. 10. They feare the signes of Heauen. For this is mans nature, that where hee is perswa-

## of Devils by Witches.

perswaded that there is the power to bring prosperity and auerſitye, there will hee wooſhip. In reſpect therefore of this, the Aſtrogians are little better then witches. For the deuill doth ſeduce by them. Some will exclaime that wee do now condemne the excellent and noble ſkill of Aſtronomie. But that is nothing ſo. For it is a precious gift which God hath giuen vnto men, wherby they are able to take view of his works which are ſo high aboue them. Men do behold goodly things ſo ſone as they caſt their eyes vpon the heauens. But ſuch as haue the ſkill of Aſtronomie doe behold a great deale more. All men do ſee a glorious trimme worke, but yet a far off.

Whereas the Aſtronomers are after a ſort caried vp hard to it, and ſee thoſe things which common ſenſe doth not attaine. It is verifed vppon all which the Prophet ſayth: the heauens declare the glory of God. For what minde is ſo blunt, but doth conceiue that the diuine power is great, and glorious, which made, ſet in order, and ſuſtaineth ſuch a worke? The rudeſt ſort do find that the courſe of the Sunne and the Moone do order the dayes, and the nightes, moneths, and yeares, Winter and Sommer? Who perceiueth not what great power the Sunne hath with his cheriſhing heate to cauſe thinges to grow? the Moone beareth a great ſway in the waters. Diuers other thinges there be which are maniſeſt to the ſimple. But how farre beyond al theſe goe the learned Aſtronomers, which do come nigh to gather the diſtance, and with all the wonderfull greatnes of the celeftiall bodieſ, and their incomprehenſible ſwiftneſſe? incomprehenſible I ſay vnto man. When from theſe they turne their eyes towardes the Creator. How can they but bee amazed at the conſideration of his greatnes? they ſee the ſeueral courſes of planets, and their motions, and the ſame fixed by an vchangerable decree: how can they ceaſe wondring at the wiſdome of God, who hath ſo ſkilfully faſhioned them all: that which is ſecret vnto others, as the influences & powers, is apparant in ſome meaſure vnto them. Mens death eather for the time or for the manner is not ſubject to the ſtares: much leſſe vertue or vice are



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Gen. 30.

ingendred in mens myndes by them. The Astronomers do very grossly erre in these predictions about windes & showrs: but yet no doubt there bee many thinges which depend much vpon the course of the heauens: which is no derogation to the prouidence of God, who hath ordayned, and doth vse them as instruments for the same. Great operations in the bodies of men and beasts, as al skilful phisitions do find, come from the planets. And no doubt the deuill tooke occasion hereby for to lead men further in these thinges then they should haue gone. The third is called Menachesh. Nachash signifyeth to coniecture, from whence the same is deriued. Laban when he intreated Iacob to abide still with him, doth vse that woord. I haue (saith he) coniectured, or found by experiments that God hath blessed me for thy sake. For hee felt that his cattle did increase and thriue vnder his hand. Ioseph when hee had caused his silver cup to be put into the sacke of his brother Benjamin, and vpon search being found in the same, speaketh after the same maner: and sayth he did deuine or coniecture by that cup what manner of men they were. It seemeth that the woord was vsed indifferently, and often times taken in good part. When it is taken in euill part, it semeth to note such as in Latine are called *Augures*: A kind of soothsayers, which did coniecture and prophelie by the voices, and by the flying of Birdes by the intrals of beasts, & other like obseruations. These were common among the heathē, & had in great estimation. For the wisser sort did beleue that the Gods (as they vse to say) did vse the tonges of birdes as their interpreters, to make thinges known vnto men. The like for the flying of birds, which they did obserue when they went about any matter. Whereupon some were accompted luckie and some vnlucky birds. And how the deuill did play to deliuer men by the intrals of beasts, who knoweth? the thing is not now in practise: but yet some reliques & dregs of this kind of witchcraft (if I may so call it) do remaine among vs. For some wil gather by the chattering of pyes, that they shal haue gesses come vnto them. The rauen he sitteth vpon the steeple and cryeth: which way doth he looke sayth one,  
from



## of Deuils by Wirches.

from thence ye shal haue an eie ere it be long. Another goeth  
abrode early in the morning, & a hare crosseth his way: a very  
vn lucky signe he taketh it to be, and looketh not to speede well  
that day. Friends meet together & make mery: some one at vn-  
wares doth turn down the salt: the man or the woman towards  
whom it falleth, doth blush and take litle comfort of the dainty  
banquet. For that is taken to be a grievous euil sign of mishap  
that will follow. Heauy newes is brought vnto some, that her  
father, or her mother, or her brother is dead: I did euen looke for  
such a matter (saith she) for my nose this day did sodainly break  
forth a bleeding. Thus hath the deuill crept into the mindes of  
vbeleeuing people, and causeth them to turne their eies from  
God. These things must we condemne, but we must take heed  
that we do not withal disallow those things which are to be ap-  
proued. For no doubt, as we see by experience, fowls & beasts  
do foreshew some things, but yet by a natural cause. The goose  
and the ducke, & diuers other water fowles, do diue and wash  
them and make a great sturre against raine. The crow he cry-  
eth otherwise then ordinary. Other fowles there be, which do  
flocke together and come vp from the sea, when a cold blast is  
toward. The cow, though shee bee not very nimble, nor taketh  
great pride in her running, yet setteth vp her taile, & about shee  
goeth the fields. The litle gnat soundeth her trumpet & giueth  
warning of a shower. What shall wee say to these & a number  
such like? that they be as the heathen said the interpreters of the  
gods: no verely, but there is a natural cause, and that is this:  
the disposition of the ayre is changed, & that do these fowles &  
beasts feel in their bodies, which maketh them so to deale, that  
ther is such a change in the disposition of the aire, though com-  
mon sense in men, do not perceiue it, yet many things do shew.  
What maketh the salt to bee wet, but that the moysture of the  
ayre doth dissolue it: what maketh the marble stone to sweat a-  
gainst raine, but euen the moysture of the aire which it draweth  
to it: what maketh the soot to fall downe by lumps & gobs out  
of the chimney, but the moist ayre against rayne doth loosen it:  
If any man wil yet doubt how the fowls or beasts should feelee

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the change of the ayre in their bodies: hee may see it is not a thing strange. For a man whose arme or his leg hath bene broken, or that hath had some mayme or soze bruse in his bodie, doth feel a great ache against rayne: this doth come of the alteration of the air. And thus wee see it behoueth men to discern betweene such things as haue a natural cause, & ther by do after a sort foreshew things: & those which haue no cause in nature, but are to be reiected. The 4 is called, Mechashshepha. It is deriued from Cashaph, which is found in the holy scriptures, & that is 2 cron. 33. 6. what the word doth properly signify, or from whence it is drawen, can no man tel. Dore then this, that it is vsed for a kind of witches & sozcerers. Some do imagine that it was such a one as did deale, not by the deuill, but by poison only, so that in their opinion, where it is translated, thou shalt not suffer a witch to liue Ex. 22. It should be more fitly said, thou shalt not suffer a prisoner to liue. But this is of ignorance, for the matter is far other wise, as shalbe shewed: their opinion is grounded vpon the greeke translation, which is ascribed vnto the 70 interpreters: for they do translate this word Mechashshepha Pharmacous, which say they do signify such as did make & vse poison. The first error is in this, that they consider not that Pharmacha are as wel good confections and hollsom medicines, as poisons: this is manifest that witches do take vpon them to deale with medicines & confections which they vse together with their charmes: they make diuers ointmentes, which satan doth vse to delude them withall. He teacheth them also to make poisons: wher vpon this is cleere that the greeke word Pharmakeia is vsed as a generall name for witchcraft & sozcery, as we may se in diuers places of the new testament. S. Paul. Gal. 5. reciting the works of the flesh vseth that word for witchcraft. Babilon is charged that she had seduced the nations by her witchcraft: wheras in deed that word is vsed. But if any man shall say these proofes are weake, and do not make the matter so clere as to be out of all controuersie, then let them consider a second error in those which hold opinion, that Mechashshepha, was one which dealt only with  
poison,

poison, & not by the deuil: for howsoeuer the signification of the word can not be found, yet we find plainly expressed in the scriptures what this kind of witch did. In the 2 chap. of Dan. Nabuchadnezer among others whom hee would haue to interpret his dreame, sendeth also for Mechashshephim. If these were poisoners what should they do about such a business? we see that among the Chaldeans, & euen in the kings court, they were had in great estimation, as wise men, & interpreters of secrets. If either the name it selfe had signified, or their practise shewed them to be poisoners, how could they haue bin esteemed? Is any man so obsurd as to thinke that kinges would take poisoners for their chief wise men? Moses doth report that when Aaron had cast downe his staffe before the K. of Egypt, & it was turned into a serpent, he sent for his wise men, and his enchaunters and they did the like, For euery man cast downe his staffe before Pharaoh, and they were turned into serpents. These enchaunters which made the appearance of serpentes, and of frogges, & of turning water into blood, are first in that place called Mechashshephim, and then Chartummim: what shall wee say then, that the king of Egypt called for poisoners, and that they were indeede but poisoners that wrought such feats before him? I suppose this is plaine enough vnto al that will not wilfully bend themselves to cauil, for to proue that Mechashshepha is not a poisoner, but a witch. This kinde is that which I mynd chiefly to speake off, with some that follow and therefore in this place I do omit to speake further.

The 5 is called Chober chabar, which is one that doth enchaunt by enchauntment. Chabar doth signify to associat and ioyne together: this enchaunter as it seemeth is so called of the society which he hath with the deuil. Lachath semeth to be the same: for they are put both for one Psal. 58. And this latter word doth signify to whisper. For Chober had his charme of words and sentences, which he did whisper: they tooke vpon the to do many things by their charms: but the holy scriptures do mention but one. And that is of snakes & serpentes which they did charm. From hence the prophet Dauid fetcheth a cō-



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parifon Pſal. 58. by which he ſheweth that ther is no good counſel, though it be geuen by moſt excellent men, which can reco-  
uer the wicked from their vngodlines. But they ſtop their eares  
againſt it, or it doth not ſinke into them: this his comparifon  
is in theſe words, perthen which he uſeth is not the adder, but  
the baſiliſke or ſome kind of exceeding venomous ſerpent which  
ſtoppeth his eares, and wil not heare the voice of the charmer  
though he were a moſt ſkilful enchanter. Solomon giuing in-  
ſtruction how a man is to appeaſe the wrath of the ruler, doth  
bring a comparifon alſo from hence to admoniſh a man that hath  
wiſedome to uſe it ſo in this matter, of allwaging the anger of  
the prince, that it com not to late. Thus he ſpeaketh, if y<sup>e</sup> ſerpēt  
bite where ther is no charm, what profit is there to him that is  
lord of y<sup>e</sup> tong: he calleth there the lord or maſter of y<sup>e</sup> tong, not  
as it is commonly taken, a babler, but he that had ſkil to uſe his  
tong by charms as enchaſements: which came to late & could  
ſtand him in no ſtead after the ſerpent had ſtong him, & ſo the  
wiſdom which is in a man may come to late. The Schoel ob,  
which is as much as to ſay, one which enquireth, as Ob, ſome-  
tyme bagnarath Ob, one that poſſeſſeth Ob. And ſometime it  
is ſayd, the man or the woman in whom there is Ob, as Liuit.  
20 Ob is uſed for a bottle, or ſome hollow veſſell. But by theſe  
places which I haue cited it is manifeſt that the witch & Ob  
are diſtinguiſhed: for y<sup>e</sup> witch is not called Ob, but enquireth  
at Ob: & is ſayd to poſſeſſe Ob: wherby wee may ſee that the  
deuil was called Ob: for what cauſe I know not, but it is ſup-  
poſed, becauſe hee did ſpeak with a hollow voice, as it were out  
of a tub or a bottle. ¶ els as it is ſayd, Thy voice ſhall bee like  
Ob out of the ground: this ſame kind is thought of the moſt  
learned to be that deuil which the Gretians called Pythe. S.  
Luke doth report Act. 16, that at Philippos there was a mayd  
which had a deuil in her whom he calleth a ſpirite of Pytho: &  
this maid did deuine, & brought great gayne to her maſters  
thereby. The oracles of the heathen in old time, were from ſuch.  
And of this we are alſo to ſpeake more afterward, but I take  
it a thing very manifeſt, that if Pytho were only a deuil which  
ſpake

Eccl. 10.

1 Sam. 28

Eſay. 29.



## of Deuils by Witches.

spake out of a mayde, as this in the Acts, & the Sygnillæ were maids, for the deuill which fayned himselfe to bee a great God, seemed y<sup>e</sup> it must be a virgin preest out of whō he must speake, then Ob was moze general. For he did not alwayes speake out of the witch, nether did they alwayes demaund to know y<sup>e</sup> matter of him, but he was sent to fetch vp the soule of him, whom y<sup>e</sup> party would speake withal, as appeareth by the words of Saul. For he biddeth her deuine by Ob, & fetch vp him whō he should name. The 7. is named Iiddegnoni. Iadang is to know from whēce this word semeth to be deriued. For such as deale with deuils do know many things, which other men can not know so far as God doth permit vnto the deuill to reueale: this kind is commonly ioynded with Shoel Ob, and therefore thought to differ litle from the same. For they both wrought with the Deuill as doe the Witches, and also the Coniurers.

Either of them no doubt may verie wel set forth both our Witches and Coniurers, though there seem to be great difference betweene them, which is no moze in deed, but the craft of the deuill. His auntient manner of practise with Shoelob and Iiddegnoni haue bene detected, and therefore he hath turned thinges into an other forme, but the matter are the same. Coniurer goeth one way to work, & the witch an other, the one as it seemeth for on purpose, the other for an other, but yet the cheife end is all one. The eyght and last is called Doresh el hammethim, that is as much as to say, on which enquireth at the dead. This kind of witch was called of the grecians Necromantes, that is one which vseth diuinations by the dead. And the art it self was called Necromancia. I see not how this could much differ frō Bagnalath Ob, which tooke vpon her to fetch vp the soules of dead men. These were so called not that they were able by any meanes to seatch vp the soule of any man either good or bad. But the deuill feined him selfe to be the soule of such or such a body, and handled the matter so that they could perceiue none other. Thus much may suffice for the names vled in the holy scriptures. There be other, but no doubt the same indeed with some of these. Now to proceed forward, and to shew what any of these

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of these did or could doe by socreries, it is requisite in the first  
place to speake of the cheife doer, which is the deuill.

The nature of deuils described with there operations  
and effectes.

*The 4 Chapter.*



**T**he Deuils being the principall agents,  
& chicke practisers in witchcrafts and soz-  
cerves, It is much to the purpose to des-  
crybe and set the for whereeby we shall bee  
the better instructed to see what he is able  
to do, in what maner, and to what ende &  
purpose. At y beginning (as Gods word  
doth teach vs) they were created holy Angels, full of power, &  
glory. They sinned, they were cast downe from heauen, they  
were utterly deprived of glory, and preserved for iudgement.  
This therfore, & this change of theirs, did not destroy nor take  
away their former faculties: but utterly corrupt, peruert, and  
deprave the same: the essence of spirits remayned, & not onely  
but also power & vnderstanding, such as is in Angels, y heauē-  
ly Angels are very mighty & strong, far aboue all earthly cre-  
atures in the whole world. The infernall angels are for their  
strength called principalityes & powers those blessed ones ap-  
plye all their might to set vp & aduance the glory of God, to  
defend & succour his children, the deuils bend all their force a-  
gainst God, agaynst his glory, his truth & his people. And this  
is done with such fiercenes, rage, & cruelty, that the holy ghost  
paynteth them out vnder the figure of a great red or fiery dra-  
gon, & roaring lyon, in very deed any thing comparable to the:  
He hath such power and autority indeede, that hee is called the  
God of the world. His kingdome is bound and inclosed within  
certayne limits, for he is y prince but of darknes: but yet with-  
in his sayd dominion (which is in ignorance of God, he exerci-  
seth a mighty tyranny. our S<sup>r</sup> auour compareth him to a strong  
man armed which kepeth his castle.

And

2 Pet. 2.  
Iude.

Ephes.  
Psal. 34.  
Heb. 1.  
Reuel. 21.  
1. Pet. 5.

## of Diuels by Witches.

And what shall we saie for the wisdom and vnderstand-  
ing of Angels, which was giuen them in their creatiō, was  
it not far aboue that which men can reach vnto? When they  
became diuels (euen those reprobate angels) their vnderstan-  
ding was not taken awaie, but turned into malicious craft  
and subtiltie. He neuer doth any thing but of an euill pur-  
pose, and yet he can set such a colour, that the Apostle saith he  
doth change himselfe into the likenesse of an angell of light.  
For the same cause he is called the old serpent, he was sub-  
till at the beginning, but he is now growne much moze sub-  
till by long experience, and continuall practise, he hath  
searched out and knoweth all the waies that may be to de-  
ceiue. So that if God should not chaine him vp, as it is set  
forth Reuel. 20. his power and subtiltie ioined together,  
would ouercome and seduce the whole world.

There be great multitudes of infernall spirits, as the bo-  
ly scriptures doe euerie where shew, but yet they doe so  
ioine together in one, that they be called the diuell in the sin-  
gular number. They doe all ioine together (as our sauiour Mat. 12.  
teacheth) to vphold one kingdome. For though they can not  
loue one another indeede, yet the hatred they beare against  
God, is as a band that doth tye them together. The holie  
angels are ministring spirits, sent forth for their sakes  
which shall inherit the promise. They haue no bodilie shape  
of themselues: but to set forth their speedinesse, the scrip-  
ture applieth it selfe vnto our rude capacitie, and painteth  
them out with wings.

When they are to rescue and succour the seruantes of God,  
they can straight waie from the high heauens, which are  
thousands of thousands of miles distant from the earth, bee  
present with them. Such quicknesse is also in the diuels:  
for their nature being spirituall, and not laden with any hea-  
uie matter as our bodies are, doth affoord vnto them such a  
nimblenes as we can not conceiue. By this they flie through  
the world ouer sea and land, and espie out al advantages and  
occasions to doe euill.



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Gen. 3.

2. Cor. 4.

1. Cor. 10.

Reuel. 20.

2. Theſ. 2.

Reuel. 13.

Now to declare what these malignant wicked diuels haue effected & brought to passe, or what great successe they haue attained, would be a long and tedious piece of worke. A few shorſe sentences of the word of God onely to note the same, may suffice in this behalfe: he preuailed by his great craft against our first parents: he is called the prince of this world, and the God of this world. The Gentiles did worship diuels, since the coming of our Sauour Christ, when hee was bound for a thousand yeares, being let loose againe, hee seduced the world: yea he was the means, and it was by the efficacie of his power, that Antichrist the Pope and his false religion was set vp. And so all the world woondered and followed the beast (for so the holy ghost termeth Antichrist) and they worshipped the beast, and they worshipped the dragon which gaue power to the beast.

Reuel. 12.

This seemeth horrible and monstrous, that all nations of the world should worship the diuell: doubtlesse they neuer meant it, but when they forsooke the true worship prescribed in the holie word, and embraced idolatrie, and worship deuised by man, whatsoever intent they had, God laieth to their charge that they worshipped diuels. What victories the diuell hath gotten at other times in the world, doth sufficiently appeare by this, that he is described with seuen crownes. He hath raised vp all kinds of heretikes, he hath stirred vp soze persecutions against the Church, and caused the seruants of God to be cruellie murdered. Thus much touching

Diuels.



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Deuils haue no power to hurt mens bodies or goods, but  
vpon speciall leaue giuen vnto them,

### The 5. Chapter.



He reprobate angels are mightie, fierce and subtil, as we haue briefly noted. They be instruments of Gods vengeance, and executioners of his wrath, they doe not exercise power and authoritie which is absolute, and at their owne will and appointment, but so farre as God letteth forth the chaine to giue them scope. Touching the reprobate, which despise the waies of God and are disobedient, we are taught, that God in righteous vengeance giueth them ouer into their hands, for they would not loue his lawes, nor honour him as their God: therfore they come vnder the tirannie of wicked diuels, which worke in them with power, their harts do they Ephes. 2. harden, their eyes, euen the eyes of their minds do they blind, they kindle and stir vp in them all filthy lusts, and carrie them headlong into foule and abhominable sinnes.

Here is their throne and kingdome, not that they be able to carrie these so far as they would, but as euery one doth more grievously prouoke God, so are they plunged deeper, either into monstrous heresies, or abhominable wickednesse, for God giueth them ouer into a reprobate mind, some indeed are caried further than other into the depth of impietie, because God letteth him more strongly inuade them, and taketh away his graces and gifts, but yet he reigneth in them all, in as much as they be void of the power of grace to resist him, and are caried captiues by him vnto eternall damnation. Rom. 7.

These wicked fiends doe also see vpon the faithfull and elect people of God, for God vseth them also as instruments for their triall, they tempt and trie them, they doe wrestle and fight against them, they buffet them, euery way seeking to annoy and molest them both in bodie and soule. God indeed turneth all vnto the good of these. Ephes. 6.  
2. Cor. 12.

A discourse of the subtil practises

John. 5.

haue power and scope no further vpon them, than he giueth strength and power of grace to resist, at the least so farre that the wicked one can not cause them to sinne vnto death. This then being out of al controuersie, that his power euen in that wherein it is greatest, and where he seemeth to haue his chiefe right, is limited: how shall it be deemed but that touching the bodies of both men and beasts, or of anie other creature, he can doe nothing but vpon speciall leaue and commission graunted vnto him. He can not doe violence to the bodie of a poore swine, naie he can not at his pleasure kill so much as a feelie flie. When God will haue him to touch anie creature, either man, beast, fish, foule, tree, cozne, or whatsoever, he flieth vpon it, and maketh the greatest shew that he can.

These things are we plainlie taught in the holie scriptures, not onelie by those which were possessed with diuels, and were greiuously tormented in bodie: but also by destroying both men and cattell. In the booke of Iob the first chapter, we are plainely taught, first that the diuell could not touch Iob, nor any thing that was his, then that hauing leaue, he slew his children, destroyed his seruants and cattell, and plagued him in his bodie with sores, the holie ghost doth so manifestlie teach that the diuell did this, that to denie it is flat impietie, and the baine and friuolous cauls to prooue the contrarie not woorth the answering. The holie ghost doth applie himselfe in that place to our rude capacitie. It is very true: and so doth he in manie places of the holy scriptures, doth it follow therefore that the things were not? We are not capable of things spirituall, and therefore they be set forth vnder the forme of things corporall and visible. We may not imagine that deuils thrust in themselves amongst the holie angels into the glorious presence of God in heauen. Neither must we suppose that God talketh with the diuell and be with him: but these and such like things are borrowed to set before vs things inuisible.

God useth the diuels by his prouidence to accomplish the worke



moorke which he determineth, eyther in wrath vpon the wicked, or for chastisement and tryall of his Children. What could moze fitly expresse the same, then to liken him to a king which hath seruants & officers for euery purpose, who came before him to giue an account what they haue done, and to receiue commaundement what they shall doe: God limiteth their boundes, he restraineth, he enlargeth them at his good pleasure. But how Satan doth knowe where leaue is giuen him, we cannot conceiue. For as it is sayd, God tolde him, all that he hath is in thy hand: for vs hee is brought in speaking in this wise, thou hast hedged about him, and about all that he hath. Yea but Iob saith, God did all: And Iob saith very true, but Iob did knowe God did it by appointing the Diuell to doe it. He knew that the theeues and murderers which slew his seruants and draue away his cattell, were stirred vp by the Deuill, he stayeth not aboute them nor yet about the Deuill, but looketh and addresseth himselfe vnto him which hath rule ouer men and Deuils, shall we say then God did it, therefore the Deuill did it not? It may be objected, that if the Deuill did those thinges, then is hee able to raise vp mighty windes, tempestes, lightning and thunders. If hee sent that mighty winde, which did throwe downe the house vpon Iobs Children: if he cast downe that fire vpon the Cattell and Seruauntes. Why may not men thinke that vpon leaue he can do the other? I answer, that the scripture ascribeth the Windes, the Tempests, the Haile and the mighty Thunders and Lighnings vnto God even as works peculier to his Maiestie, by which he doth set forth his magnificence and glozy. Because he alone hath created them, the deuils are not able to create any thing, though neuer so smal, much lesse those greate thinges. He seeth right well the matter whereof they consist and how they are by the naturall course which God hath set, brought forth, vpon leaue graunted vnto him, he is able in some sorte to collect the matter of them, or being prepared by the Lord, to make them moze violent: he doth couet also in the darkest tempestes, in the moste

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raging windes, and terrible crackes of thunder to conuey himselfe into the skoyne, to come with it, and to shew some terrour of his presence. For if it be graunted, he appeareth vnto some in an uglye shape, or renteth vp trees. And this he doth to bring men in beliefe that all those terrible thinges wherein there is so glorious and so mightie power shewed, are his workes. And herein he hath greatly bewitched the blind worlde, for it is a common opinion, when there are any mightie windes and thunders with terrible lightnings, that the Deuill is abroad and doth it. When they heare of houses burnt, or trees rent vp and other harmes by Sea or by Lande, by and by they begin to suspect that there haue beene coniurores abroad, then rumors are spread, the coniurores, sayth one, are taken, they haue confessed that they raised by Devils, & that three are broken loose, yea five, saith another, & how they wil get them in againe God knoweth, this wicked folly which possesseth the mindes of the ignorant sort, is a fruit of Poperie. For they tooke away the light, and the Deuill did delude them in the darke at his pleasure, for he holde the wisdom of their greate Prelates in this poynt.

Had they not hallowed belles to ring in greate tempestes, that the Deuill might be driuen awaie, as not able to come within the sounde of them? Did not these graue fathers beleue that those great and terrible thinges were wrought by the Deuill? And the greater they were, the rather men ascribed them vnto Devils, a vile and brutish impietie, that the more glorie did appeare, the sooner they shoulde attribute the same vnto the Deuill, but in very deepe it is the glorious G O D which causeth it to thunder, but it may be thought for all this, that the Deuill doth bring lightning and thunder, and mightie windes, because as it seemeth those were no lesse which he did for to plague Iob.

I will shewe therefore that there is greate difference betweene the mightie workes of God, and those which are ascribed there, vnto the Deuill, they indeede seeme to be as great lightning, and thundering, as strong windes, but yet they

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they are not, the Deuill causeth fire to fall downe vpon the seruantes and the cattell of Iob and burneth them. Let vs see whether that bee like vnto the lightning and thunder, God createth them and sendeth them in the Cloudes with mighty power and terroz, they passe through the earth & vpon the seas at his commaundement, the Devils did not make nor create that fire, but being already scattered in the ayre a company of them doe gather it together and cast it vpon the men and the beastes and make it kindle vpon them, this may seeme a very great matter aboue that which it is, vnlesse we consider how it was done. First this is euident that the sun in the beames therof, being the fountaine of heate, there is fire dispersed: because when they be collected or the scattered heate which is in them, drawe together, they do burne, as experience doth teach by some glasses which being holden in the sun, Plutarch sheweth concerning the holy fire which the virgines called vestals, did keepe, ordeyned by Numa, that when it was out, either by negligence or mishap, it might not be kindled from common fire: but they had a way to collect the beames of the sun. We see also that by striking a sharpe flint & a sharpe Iron together, there cometh very burning fire. It doth not come out of the stone, nor yet out of the Iron, for so much fire as with a multitude of strokes is brought out of a little stone & a small Iron, could not bee in them, but they must needs be very hot, wheras indeed they be very cold, thus therefore it is: God hath so ordeined that in this whole worlde there cannot be *Vacuum*, that is to say, any place void or empty, but it must needs be filled with somwhat, there is no power in man to make such empty place, so much as a pins head: for somwhat must fill the roome, we see therefore that water will not run out at the bottom of a vessell that hath holes, vnlesse there be way for the ayre to come in, to fill the roome, put a bottle into the water being empty, you shall well perceauce that it is full of ayre, for no water wil into it but as the ayre goeth out, euen so when a man striketh a sharpe stone, vpon the sharpe edge of Steele, hee parteth the Ayre in



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sunder at some strokes, that if there were not a quicker thing then ayre, there would for some moment of time be *Vacuum*, the fire therfore being dispersed doth gather to a sparke & fill the place where the ayre was parted. What maruel is it the though a sorte of malignant spirites, which haue farre greater power and skill then men, do collect the fire which is scattered in the ayre, and drawe it downe vpon men. This is nothing to the terrible lighteninges and thunders, which the mighty God hath created and ordereth. But what for the boisterous windes, did not Satan raise as greates as it seemeth as the greatest when it threw downe the house, which no doubt was strong, for Iobs Children were no beggers. I answere that this winde was euen the Deuill, or a company of Devils which moued the ayre and came rushing vpon the house themselves with noyse, and threw it downe. It doth follow heereof that the Deuill can send forth windes as the Lord doth, which at his commaundement goe forth ouer the large kingdomes of the earth, and ouer the wide Seas, this is a worke farre aboue the power of Devils, and therfore the Diuel hath bewitched those whieh beleue that hee can doe such thinges. The Diuels haue power also to infect the humors in mens bodies, and of beasts likewise to bring sores and diseases, when God giueth him leaue, this might suffice to proue that the Diuels haue no power to hurte, but vpon graunted, and that the same obteyned, they can do much, but yet I will adde one testimonie, because it is very cleare, and bringeth the matter out of all doubt, leauing no place for any cauilt, the Euangelists doe report that our Sauour did cast Diuels out of a man possessed. They besought him that they might enter into a great heard of swine which was feeding in the mountaines, he gaue them leaue, and the whole heard was carryed into the Sea and drowned in the waters. We see they could not touch the Swine without leaue, and when that was graunted, what mischief they wrought, thus much for this poynt.

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## of Diuels by Witches.

Diuels can appeare in a bodily shape, and vse  
speeche and conference with men.

### The 6. Chapter.



**U**R Sauour Christ saith that a  
spirite hath neither flesh nor bones. Luke. 24.  
A spirite hath a substance, but yet  
such as is inuisible, whereupon it  
must needes be graunted, that Di-  
uels in their owne nature haue no  
bodilye shape, nor visible forme,  
moreouer it is against the truth, &  
against pictrie to beleue, that Di-

uels can create or make bodies, or change one body into ano-  
ther for those things are proper to God. It followeth therfore  
that whensoever they appeare in a visible forme, it is no more  
but an apparition and counterfeit shewe of a bodie, vlesse a  
body be at any time lent them. And when as they make one  
body to beare the likenes of another, it is but a colour. But  
some man wil say, what reason is there to shew that they can  
doe so much, being of an essence inuisible? We may not staye  
heere within the limites of our owne reason, which is not a-  
ble to reach vnto, or to comprehend what way Deuils should  
be able to haue such operations. We may not I say measure  
their nimblenes, & power, & subtilties in working, by our  
owne vnderstanding or capacitie. But we must looke what  
the holy scripture both testifie in this behalfe, and therein rest  
and stay our selues. We haue a manifest prooffe, Exod. 7. that  
the Deuill can take a bodily shape. For when Aaron had cast  
downe his staffe and it was turned into a Serpent, the  
Enchaunters of Egypt cast downe their staffes and they be-  
came Serpents, which was indeede, but in shewe and appea-  
rance which the Devil made, for he deluded the senses, both  
in hiding the forme of the staffes which indeede were not any  
way

C.

## A discourse of the subtil practises

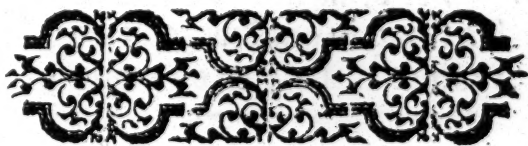
way changed: and also in making a shewe of such bodies as were not, this was done openly & in y<sup>e</sup> cleare light, for otherwise it might be thought to be a meere illusion. For we see that men in extreame sickenes thinke they heare a voyce and see a shape, which none other in presence cyther heareth or seeth, some are so melancholike that they imagin they heare and see that which they doe not, for Sathan deludeth the phantasie so soze, that the partye doth suppose that his very outward senses do perceave the matter, but here was no such thing: but all which were with Pharao thinke there be very Serpents indeede, sauing that Moses and Aaron did knowe it was the iugling of the Deuill. King Saule when God had forsaken him, and being in distresse sought vnto a Witch. He is desirous to talke with Samuell which was dead, for he annointed him to be king ouer Israell. He requesteth of the witch that she would bring him vp, she taketh the matter vpon her, there commeth vp one which taketh vpon him to be Samuell, and the Scripture calleth him so, Saul and the witch take it to be so. He appeareth in a bodily shape, & vseth goodly plaine speech. It was not the true, but a false and counterfeit Samuel, euen a wicked Deuill. For he handleth the matter very cunningly, but yet in diuers things bewrayeth himselfe. He was content that Saull should fall downe and worship him, which the true Samuell would neuer haue suffered. He doth not rebuke him for seeking vnto a witch, which the scripture condemneth. And the Lord imputeth it vnto Saull for one of the sinnes for which he did destroy him. In which place the Lord saith he sought to consult with Ob. This is out of doubt that the holy Ghost is far from calling the soul of Samuel Ob. and as for the woman she is not called Ob, but Bagnalath Ob, on which possesseth Ob. Nowe let vs consider his speerhe, why, saith he, hast thou disquieted me, by calling me vp? Marke what subtilty there is in these fewe wordes. This is most certaine, that the soules of righteous men are not subiect to the call of a witch, but the crafty Deuil would make men belieue that they be, and euen drawen forth and troubled

1. Sam. 28.

1. Cro. 10.



troubled, or disquieted. For his speeche is *Lammah Hirgax-*  
*ant*, which is as much as to say, wherefore hast thou caused  
me to shake or be disquieted with feare? It is deriued of *Ra-*  
*gaz* which is to shake and tremble. Would the true Samuell  
make men belieue that the witch with her *Ob.* had such po-  
wer to fetch him vp? If it were Samuel indeed, why did he not  
rather say that God sent him? Again the common erroꝝ was  
that the soules of the righteous were in some place beneath  
in the earth where the witches famillier spirite could come,  
and bring them vp, and for this cause also this counterfeite  
Samuell saith he had made him come vp. Abrahams bosome  
was Paradise, and S. Paule was taken vp into the thirde  
heauen and that he saith was Paradise. Then Samuell must 2. Cor. 12.  
haue come downe, and not haue come vp. We see then that  
his speeche tendeth to confirme wicked and abhominable er-  
rors, which may suffice to prooue that it was a Deuill. Fur-  
thermore Moses doth shew that at the beginning the Deuill  
did talke with Eua, vsing the serpent for his instrument. If Gen. 3.  
he could then immediately after his fall vse speech, shall we  
doubt that he cannot now? Is it not apparantly set forth in the  
gospell, that Deuils came out of many crying and saying,  
what haue we to do with Iesus, &c. S. Luke Act. 19. doth shew  
that certain did take vpon them to name ouer those which had  
vncleane spirites the name of the Lord Iesus, saying we ad-  
uirture you by Iesus whom Paule preacheth, and he saith, that the  
euill spirite made answere and said, Iesus I know, and  
Paule I knowe, but who are pee? I conclude  
therfore out of these places of scripture,  
that Deuils can take a bodily  
shape, and vse speeche.



## A discourse of the subtrill practises

An answer vnto certaine friuolous reasons, which some doe make to proue that the Deuils did not make those apparitions, & that he cannot appeare in any bodily shape.

### The 7. Chapter.



Here is nothing almost so plaine, but that there may be cauils made against it, and some probable shewe of reason, such therfore as take vpon them to maintaine that Witches and coniuers doe nothing by the helpe of Deuils, and that spirits can take no visible shape, deuise all the shifts which they are able, to auoid those testimonies of scripture which I haue alleaged. It is necessary therfore that ere I proceede any further, that the futility and vanity be shewed of the chiefe reasons which are brought for that purpose. First touching the Enchaunters of Egypt, might it not be that they made Serpents indeede by naturall Magicke, for they which do know the secretes of nature may do things straunge & meruellous, To this I answer, that if Iannes and Iambres did by their skil in the secrete power of nature, turne their stauies into very serpents, I knowe few of the miracles of Christ, which they might not eyther doe, or as greate. Christ turned water into Wine. If those Enchaunters had bene there and by naturall Magicke had turned their stauies into serpents, who would not, or might not iustly haue affirmed their miracle to be the greater? The workes which Christ did beare witnes of him, as he saith, to declare that he was the sonne of god. How could this testimonie bee infallible, if so greate things might bee wrought by the power of nature, we see then it is against pietie to bring such a thing in question, any way to beate it into mens heads. Againe, if those Magicians had such skil to worke by nature, they must needs go beyond nature her selfe, which were a foule absurdity to bee any way graunted, for

## of Diuels by Witches.

for they could bring forth serpents at an instant, and she can not bring forth the least things that grow, or that haue life but by degrees: take a little flie, first it is a fliblow, then a maggot, and afterwards cometh to haue wings, both godlinesse and nature condemning such opinion of naturall magike, I will speake no further of it. It will be objected that yet notwithstanding it doth not follow of necessitie that they did it by the diuell, for there is a third waie by which by all likelihood it was done, If there be but a third, as indeed it is impossible to find a fourth, and that it be proued not to be by that, then it must of necessitie be left vnto the first, that is to the diuell. Let vs see what that is: what absurditie say some can follow, if we affirme that they were very serpents indeed, and that God himselfe did make them, to the end that Pharaos hart might be hardened: I answer that here will greater absurditie follow, than by affirming that the sozerers by their enchantments did make a shew of serpents, and that hee which coueteth to auoid Charibdis doth fall into Scylla, shunning one danger, lighteth into a greater, for if men will see, there is no absurditie at all to affirme that the diuell did make appearance of serpents, but to saie the staues were turned into verie serpents indeed, and that God did it, doth draw a taile after it which is not sweete. If this may be, or that these two might stand together, that God doth condemne enchantments, and now worke by inchanters, yet how absurd were this for any man to affirme, that the power of God did resist and withstand himselfe, for Moses and Aaron came in the power of God, Paule saith Iannes and Iambres withstood them, if God turned their staues into Serpents, then God withstood them, & his power was opposed against himselfe, his woonders were for to fight one against another. The Lord is brought in here on both sides, I know not what other men can see, but so farre as I can iudge, this is grosse impietie.

Moreover, these Magicians were in great credit and estimation with Pharaoh and his princes for doing such like



matters before him : otherwise how should it come into Pharaos minde so readely to send for them for such a purpose.

Admit the king were a stely foole, and his nobles simple men, which could not espie cosenage, yet how cometh it to passe that these Sorcerers go so bololy vnto the matter? Here is no place for cosenage now, there is no sleight, nor no conueiance wrought onely by man, which is able to carrie away the matter. They must now shew somewhat which is not in mans power, or else all is marred, for they shall be way themselves to be meere coseners, and so become ridiculous, and not onely that, but also the king espying their former deceits it will cost them their lines. They bee not afraid, they draw not backe, they make no excuses, shall wee imagine they did know God would turne their stauces into serpents? No, we see they tooke Moses to be such an one as themselves, and therefore were bold to oppose themselves, and to withstand him, untill such time as they were even forcible constrained to acknowledge that Moses and Aaron did worke by the power of God. This, say they, is the finger of God, wherby they secretly confesse that theirs was no such power. The witch that K. Saule went vnto, wrought by the diuell, the thing is cleare and manifest, but there is nothing so euident, but that some shew of reason may be made against it, and that with such coulloz as may deceiue the dim sight of ignorant persons, this therefore must come also to be scanned, for sundry vaine and ridiculous caulls are gathered and patched together, to proue that it was neither the Deuill nor Samuel, but a meere cosenage by the Witch, or by some companion, to say it was Samuel is very absurde, as we haue also before shewed, and to proue that it was not the Deuill, firste there is brought for helpe the blind opinion of a Papist, who sayth that the Deuill cannot abide the hearing of the name *Iehouah* which is fīue times named in that cōmunication betweene Samuel & Saull, it is to be accounted among the vile and filthy abominations of popery, that they ascribe a power to

Exod. 8.

of Diuels by Witches.

to driue away Devils vnto words & sillabes pronounced, is euery wicked man able to driue away the Deuill? For there is none so vile but is able to pronounce the word *Iehouah*, & in deede the name *Iehouah* is seuen times vled in that place, & all by the Deuill himselfe there speaking vnto King Saule. I do hold most firmly that euery supernatural worke is by the power of God, and to giue witnesse to the truth, but heere is none, this is no miracle but such as the nature of the Deuill is fit and able to accomplish. A man may wonder to see, that the same penne should write, that euery supernaturall worke or myracle is of God, & is a testimonie of truth: and y<sup>e</sup> God turned the staues of Pharaos Enchaunters into Serpentes, which in very deed withstode the truth, but thus some argue the Witch did knowe Saule, and dissembled in saying that she did not, and therefore did counterfait in all the rest, to make this a necessarie consequence, there must first be proued that which is omitted, namelic that dissimulation and witchcraft are such dissentanea as cannot be found at once in one subiect, or that a woman can not be both a dissembler and a Witch, prooffe is made that the woman did know Saule, but with that which is weake, and with that which is false.

Saul was a very tall man therfore she did know him so soone as she saw him, did she know his iust stature, or was she sure there was none in all those partes so tall as the king. A wise man might sooner be deceiued that way then a man of meane wit with this argument. It is saide that her house was nigh vnto Saules house, which diuers circumstances do declare, and thereby she must needes knowe him, this is vterly false, for Saul did not come vnto her from his house but from the Campe. The Towne where this Witch dwelt was Endor in the tribe of Manasses. Ioshua. 17. ver. 11. Saules house was at *Gybeah* a Cittie of the *Beniamites*, of which tribe he was. 1. sam. 15. 34 the Philistines had pitched their campe at *Shunem* in the bozder of *Issacher*.

Saule had gathered the men of Israell and went and pitched nigh vnto them, and from thence hee went vnto the witches

A discourse of the subtile practises

ches house, which was not far off. The like may be said of Samuell, that he was not his neighbour, for he dwelt at Ramath in mount Ephraim, whether Saule did see any apparition or not, the words doe not flatly affirme, but most like that hee did, though not so soone as she. If he did not see but heare a voice, can it be concluded that therefore it was cosenage, it appeareth that Saule fell downe vpon his face to worship and that he which spake vnto him was now in his presence. Neither is it said that the woman came out vnto Saule, or that she went in vnto him, but that she went vnto him being sore troubled and lieng vpon the ground. But the strongest reason of all is yet behind to be gathered out of the speech vsed vnto Saule. The speech and phrase is such as agreeth not with the nature and purpose of a diuell, for the papists doe confesse that the diuell can not abide at the naming of God. They doe indeed, and such as beleue them are not much wiser than they. The diuell seeketh for to draw men into sinne, and not to warne and rebuke them for euill as he doth Saule.

If this had beene a diuell, he would haue beene more craftie than to leaue so godly an admonition which should be prejudiciall vnto his kingdome. Alacke, alacke, I see that those which take vpon them to be wiser than all men, are soonest deceiued by the diuell. Doth not saint Paule affirme that Sathan can transfigure himselfe into the likenesse of an Angell of light? Can not he or dooth not he vse right excellent godly speeches mixed with bad, to the end he may deceaue? There can not almost be a more subtil speech to establish abominable errors, than that which he here vseth vnto Saule? It is not disagreeing from his nature, nor any prejudice vnto his kingdome to speake good words, to the end hee maye doe hurt.

Those were good words, and might seeme to be uttered unwisely to the decay of their owne kingdome, when diuels came out of many crieng and testifieng, That Iesus was the sonne of God: but they were craftilie spoken, and for a pestilence



lent purpose, and therefore Christ chargeth them to keepe silence.

What an excellent speeche doth the Deuill utter out of the maide at *Philippas*, when she followed Paule and the other ministers of the gospel which were with him: Act. 16. These men, saith that Deuill, be the seruants of the most high God which declare vnto you the way of saluation: What can be spoken more pithely in fewe wordes to set forth the dignity of the Apostle and his companions: What can more commend the certainty and preciousnesse of their doctrine, he setteth forth, and commendeth those ministers of the Gospel, to be the seruants of the most high God. What saith the Apostle more by the spirite of God when he doth moue men to esteeme of him not as of a common person? Is not this the greatest dignitie he challengeth, Paule a seruaunt of God, an Apostle of Iesus Christ: What is more precious then saluation: Who ought to be more welcome: Then they whose doctrine doth guide men in the way thereunto: God himselfe doth send it, it must needs be infallible. Doth S. Paule say any more in effect, when he calleth the Gospel the word of reconciliation? And saith they were Embassadors from God to doe the message: Did the Deuill forget himselfe at this tyme: Was he desirous indeede that Paule should be had in honour, & that men should harken vnto his doctrine, to learne the way of saluation? Would hee goe about to throwe downe or diminish his owne kingdome, or was he so sottish that he did not knowe what was against himselfe: This is more straunge, that the Devils which gaue answers being accounted Gods, and credite giuen vnto them and worshipped as Gods among the Heathen, would yet giue such a testimonie, there was no commendation esteemed so among the Heathen, such as at that time were the people of *Philippas*, so much as the commendation which Apollo gaue of any man. For nowe they thought, euen a God had spoken it which could not lye.

This might seeme to be the way to set all in admiration of Paule. But the blessed seruaunt of G O D, did knowe the

craft and malice of this cursed fiend: and tooke it grieuously that he should take vpon him to be as a fellow minister with them, euen a Preacher of the Gospell. If any man will be so bolde or rather impudent, to affirme that this was not the Deuill which gaue answers in the word, and which vttered this goodly speech, but was some coulenage, I will saie no more but this: let all men peruse the historie set downe by S. Luke, and iudge indifferentlie, whether the holy spirite of truth affirming one thing be to be credited, or vaine & men maintayning the contrarie. Let vs obserue further some other circumstances & we shall easily see it was not the Witch nor any man or woman which spake thus vnto Saul. First this is a cleare case, that the Witch could not for certaintie know that Saul should be ouerthrowne. For to say that the people had forsaken him is utterly false, he had (as the holy ghost reporteth) gathered all Israell vnto the battell, and mustred a great army, Saul was affraid, but yet hee kept it close from the people, for they set valiantly vpon the host of the Philistians, & fought with them, then if the woman could not knowe for certaintie that Saul should at that time be ouerthrowne, how durst she plainly tell him that he should die, & that within so short a space, euen the next day? If he had escaped at that time, woulde it not haue cost hir the best bloode in her bodye?

Would not hir coulenage haue bene espied, and how she had terrified the king to his danger: no punishment could be sharp ynough for such a fact. It will be answered that the Deuill could not know for certaintie that Saul should be ouerthrowne. It is very true, but yet he could collect more certainly then any man, he did see more on both sides then the Witch coulde gather by a few wordes, he knew what was the strength & courage of the Philistians, and that they purposed to fight the next day, and what doubt was in the hart of Saul, the woman could not be sure when the battell would be. He did know that God would cast off Saul, as he had spoken by Samuel, the most part of the people did not regard what God spake by his seruants

haunts the Prophets, so that we may well thinke (that if the poore Witch heard here what Samuel sayd) yet she could not tel when, nor in what maner, nay she was one which regarded not the voice of gods Prophets, for if she had, she would not haue bene a Witch. If the deuill were deceiued & that the K. had escaped yet he needed not to feare, there was no waye to punish him, he durst speake boldly & reprove the king, the surest way for the Witch (if she had vsed but couesnage) had bin to tell Saul a smooth tale to flatter him, and to encourage him vnto the battell, for then if he had fallen, he could not come againe to reprove him, if he had escaped, she should haue bene had in great estimation, and richly rewarded. And who is so simple in the knowledg of Gods word and the Histories set forth therein, but must needes confesse, that it hath alwayes bin the manner of couesners and flatterers to tell Kinges of prosperous and good successe, and to speake pleasaunt things. Wherefore do couesners and flatterers practise their lewdenesse, but for sauaour and gaine? Can any be fit for such a purpose, which is so foolish as to tell a King that hee shall be destroyed? Was this Kinge Saul growne contemptible and of no power? Wee may see in the Historie that hee was of greate force and dealte cruelly. For he destroyed Nob the Citie of the Priestes with the edge of the sword, hee persecuted Dauid, and had many to set him on, burst now a poore woman dispise him? Was the forme of words vsed by Samuel so commonlie byted abroad, and in euery mans mouth, that the verie Witch had it so perfectlie. Men will not speake that which is against the King & to his dishonour in the dayes that he liueth. If those wordes of Samuel were publikly spread among the people, yet they were not belceued, but of the smallest part this is plainly proued by this, that after the death of Saul, the most of the Tribes of Israel did not admitte of Dauid whome Samuel had anoynted, but cleane vnto the house of Saul, and made warre. Dauid was now in Banishment fled out of the Countrey, there was no shewe that he should be King, and yet in this



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speeche vnto Saull it is said expressly, God will rend the kingdom from out of thy hande, and giue it to Dauid. I doubt not but whosoeuer considereth these thinges, and is not wilfully bent to maintaine his owne conceite, hee will confesse that this was the Deuill, who knoweth what God speaketh by his Prophetes, and is right sure it will come to passe. Whereas the most part of men neuer regarde what the Lord hath spoken.

Gen. 3.

The Deuill did speake vnto Eua out of the Serpent. A thing manifest to prooue that Devils can speake, vlesse we imagine that age hath made him forgetfull and toungue tyde. Some holde that there was no visible Serpent before Eua, but an inuisible thing described after that manner, that we might be capable therof. The reasons which are brought for prooue are more then friuolous, and therefore I will but briefly touche them. It was the Deuill himselfe and not a snake which seduced Eua, that is moste true. For who doth maintaine that the beast was any more but the outward instrument which the Deuill vsed. This instrument was not a snake, but one of the greater beastes. For Nachash doth not onely signifie a snake, but also the beaste which is called a serpent. Whereof there be diuers kindes and some greater then other. Behemoth are beastes among which wormes are not reckoned, and this Serpent is matched with them, as one of them? When it is saide thou art cursed aboue euery beaste. It is further saide, that if heere by the name Serpent were ment both the Deuill and a beast, the holy ghost would haue made some distinction, that we might bee enformed, as though it were such an absurdity to set forth the story as it did at that time appeare vnto Eua, and to comprehend vnder the name of that which was visible & knowne being the instrument, the chiefe worker who was unknowne & inuisible: Eua did not as yet know of the fall of Angels, she knew no name of Deuill or Sathan, she did not vnderstande that there was a Deuill, no doubt God did instruct both Adam and Eua that there was another besides that visible serpent,

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when he promised them victory by Christ, further this is objected, that the Deuill is called a Serpent by an Allegorie, and therefore what necessity to take it there of a beast? I answer that the Deuill indeed is by a metaphoz called a serpent in many places of holy scripture. But doth it therefore follow that in this place was none but hee? The storie doth plainly euince that he couering his practise by the beast and vsing him for his instrument, hath euer after the same name giuen vnto him.

And for learned interpretozs of that Historie, as Maister Caluine and others, what iugling is it to aillege some of their sayings contrarie vnto their meanings, which do very well accorde with this, that the Deuill spake out of a beast indeede. It is thought a poore Snake shoulde not haue the curllse layde vpon him, for how coulde hee be guilty of anye sinne? This cannot stande with the iustice of G D D. I answer that Maister Painter hath deceaued many which take it to be a Snake, and touching this beast the serpent, it standeth with the iustice of God that he should be accursed about euery beast. He is an ignoraunt man that knoweth not that euery beast, and the very earth it selfe had a curllse laide vpon them for mans sinne, they did not offend but were made for mans sake.

Then if God in iustice layde a curllse vpon them, as to saye it were not in iustice because they did not sinne were blasphemie, how shoulde it seeme straunge that God should curllse the Serpent aboue euery beast, who was the instrument of mans fall, though hee knewe not what hee did? But to let those goe, this is the chiefe and principall, for the matter which I haue vnderaken, to shewe euen by the very storie that there was not onely the Deuill, but also a very corporall beast. If this question bee demanded, did Eua knowe there was anye Deuill, or anye wicked reprobate Angels. What man of knowledge will say that she did? She did not as yet knowe good and euill. She knewe not the authour of euill. When the Lorde sayde vnto

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the Lord said vnto hir, What is this which thou hast done? She answereth by and by, The serpent deceiued me. Shee saw there was one which had deceiued hir, shee nameth him a serpent; whence had she that name for the deuill whome shee had not imagined to bee? It is plaine that she speaketh of a thing which had before this receiued his name.

It is yet more euident by that she sayth, yonder serpent, or that serpent, for she noteth him out as pointing to a thing visible: for she vseth the demonstratiue particle *He* in the Hebrew language, which seuereth him from other. Any man of a sound mind maye easily see that Eua nameth and pointeth at a visible beast, which was nombred among the Beastes of the fielde. The curse is directed to both vnder one, because they were ioyned in one touching the worke, some thing in it cannot belong to the Serpent, as the victory by Christ. Likewise no allegorie can well mollifie some speeches to apply them vnto a spirite, as to goe vpon his brest, to eate dust all the daies of his life, then we see that Devils can speake. And the Deuill did speake out of a man Act. 19. for the holy ghost both affirme it.

Act. 19.

There were saith Saint Luke, certaine of the runnagate Iewes, which were exorcistes that tooke vpon them to name ouer those that had euill Spirites, the name of the Lord Iesus, saying, wee adiure you by Iesus whome Paule preacheth. And they were certaine sonnes of Sceua a chiefe Prieste a Iewe, which did this thing, the euill spirite answered and said, Iesus I knowe, Paule I knowe, but who are ye? the man in whom the euill spirit was, ran vpon them and did preuaile against them. We see it flatly said, the euill spirit, and not the man said, Iesus I knowe, Paule I knowe, &c. Why should we doubt then, but that devils, when God doth permit can speake? I knowe not what colour of reason can be alleged against this, vnlesse some will say it was long ago: let it bee shewed that such a thing hath beene of later times. There might be, ye see, if God permit, and no doubt there



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there haue bene many at all times: though there haue bene also & are many notorious counterfeits, if deuills can speake, yet there is a reason made by some, which boasteth it selfe to be vnanswerable, that spirits can take no visible shape. It is gathered from the wordes of Christ vnto Thomas, thou doest Iohn 20. belieue because thou hast seene Thomas, he saith not because thou hast felte. I answered that as Thomas would not trust his sight, but would haue it confirmed by feeling, which was graunted him: so Christ putteth the one sence, namely the sight, for both sight and feeling, or for a sight confirmed by feeling, this is proued by Christs owne wordes in Luke 24. Luke 24. For he saith handle me and see: when they were afraid & thought it had bene a spirite, why both he not say handle and feele? I conclude therefore that it is a thing most certaine by the word of God, that Deuils can both speake, and take a visible shape vpon them, when God doth permitte.

No man nor woman can giue power vnto the deuill to doe hurt, neither doth their sending authorize him, but he vseth them onely for a colour.

### The 8. Chapter.



Therto wee haue declared in some measure the nature and power of Deuils. Now it resteth that wee speake somewhat touching those instrumentes whome they vse for the practise of their wicked deceit. For the vncleane spirits are the doers in sozceries and witchcraftes: men and women are but instrumentes. It

is the common opinion among the blind ignorant people, that the cause and the procuring of harme by witchcraft, proceedeth from the Witch, & that either the Deuill could or would doe

A discourse of the subtile practises

do nothing vnlesse he were sent by her.

How absurd this conceite is, shall easily appeare if wee weigh these fewe rules. First al men that haue the vse but of naturall reason, must needes confesse that witchcraft and coniuration are to bee nombred among these filthy sinnes which are most abominable and odious in Gods sight, this is also as cleere, that the foulest sinnes do spring and flow from the moste vncleane fountaine, though men be corrupt by nature and very vile, yet the Devils are muche worse. They bee the authours and deuilers of sinne, they drawe men into it, the Deuill then hath deuised witchery, coniuration, and Enchauntment. The Deuill allureth and seduceth men to become Witches, Coniurores, or Enchaunters, he seemeth to be a seruant vnto the Witch, but shee is his seruant. The coniurores suppose that they bind him by the power of coniuration in which they reckon by the names of God, but he is voluntarily bound, or doth indeed but saine himselfe to be bound, for shal we thinke y he would deuise & teach an art wherby he should indeed be bound? Or can any man be so blockish as to imagine that god wil in deed bind him by his power at the will of a Coniurore. Againe we may not thinke that he which is more forward vnto euill and mischief, is set on and procured by the lesse forward vnto euill, for that is preposterouse, then muste wee graunt that the Witch doth not prouoke forward the Deuill, but the Deuill bearing swaye in the heart setteth hir on. Hee sayth shee sent him, but from whence cometh it that she sent him? Did he moue hir for to do so? He doth harme, shall we suppose that she gaue him commissiō & power, let it be examined, first we confesse that god ruleth all by his prouidēce. Next this is taught vs also in the holy scriptures, y the deuill ruleth with power in the children of disobedience, hee is the god of y worlde, sinful men are by a righteous vengeance of god subiect vnto him, what shal we say then, can y lesse giue power vnto the greater, shall a silly old creature scarce able to bite a crust in suer, giue auctoritie & power to y prince of darknes: is any

Ephes. 2.  
2. Cor 4.

## of Deuils by Witches.

any man so simple to beleue that the Deuill can haue power giuen him but from a greater then himselfe: or when hee hath liberty, wil hee not execute his power vnlesse some witch send him: what is a witch then: what is a coniurer: what is an enchaunter: surely the very vassals and bondslaves of the deuill: they haue no power to do, or to authorize him to do any thing. But hee being the minister & executioner of Gods vengeance, whē God giueth him power he vseth them as his instrumēt: not to receiue helpe by them (for when can they helpe him: but onely for a colour, that he may draw multitudes into sinne by meanes, as indeede hee doth. This shall appeare fully in that which followeth: and therefore I wil onely touch it here by the way, and stand no longer about this point which is manifest ynough.

That the Deuill praetising his mischief by forcerers, doth lead the wicked world into many horrible sinnes which snare the soules of men vnto eternall condemnation.

### The 9. Chapter.



If this be maintained that y<sup>e</sup> witch is but an instrumēt vnder a colour, then some wil demaund what great thing Satan gaineth by such. I answere that he gaineth that which he endeoureth aboue all things to bring to passe: and that it is to lead men into the depth of sinne, that they may be drowned in the deeper condemnation. He waueth not so much the plaguing of mens bodies, or hurting their cattle, as hee doth that. Were therefore is the chiefe matter of all, which is to disclose, and lay open the subtilty, the errors, and sinnes, which by this meanes he draweth men vnto. I will first begin with the coniurer and the witch,



## A discourse of the subtill practises

witch, and all those which vse enchantment. How miserable is their case, which are so fallen from the liuing God, to haue society and fellowship with deuils: The coniurer esteemeth himselfe to be a great Lord and commaunder euen of deuils, and indeed hath no power to do any thing further then Satan is willing and receiueth power from God, and moueth his wicked heart to deale in. This great bynder and commaunder of Deuils, hath his own soule bound and commaunded by them, and is in miserable and vile captiuitie.

The Witch is not allso great, but yet the poore old hagge thinketh her selfe strong, that shee hath two or thre seruants as she may seme to plague such as she is offended withall. Alas what an horrible state hath the feind brought her into, who seemeth to be her seruant, and yet commaundeth her, and ruleth in her heart euen as her God. What greater victorie then that which he hath gotten ouer such? The charmer often times knoweth no deuill: but with his charme of words he can catch rattes, and burst snakes, take away the paine of the tooth ache, with a paire of sheares and a siue, find out a theife. Many other pretie knackes hee glorieth in, as if he had attayned great wisdom. The art is deuillish, when any thing is done the deuill worketh it, he is the instructor of the enchaunter, and so indeed his Lord. What should I speake of al the rest, one word may suffice, they bee horrible deluded by the subtil serpent, and made his bondslaves. This were much, though Satan could obtayne no more but euen to draw those miserable cattis into so deepe a degree of wickednes. But this is not the chiefe thing he seeketh by meanes of these to plunge the blind world headlong in the gulfe of wicked apostasie. And how he hath preuailed were a great and long trauell to set forth, only a tast may suffice. In old tyme among the heathen, and prophane nations he preuailed so farre that hee was taken to be God. His illusions, were esteemed to bee by a deuine power, for so S. Luke reporteth. Act. 8. where hee sheweth that Simon Magus had long tyme by Magike astonished the Samaritans, and they sayd hee was the great power of God: untill the power of God did appeare  
indeede

## of Deuils by Witches.

indeed by the woonders which Phillip wrought, for then his were disclosed to be but illusions, sleights and shewes of woonders. For though the deuill can do thinges which are strange and wonderful vnto man (as he did by Simon make the Samaritans woonder) yet in very deede they bee no true miracles, neither can he worke any though God should giue him leaue to shew all his power. Further also among the heathen his answers were taken for the very oracles of God. From hence sprong the filthy maner of wooshipping deuils, abhominable idolatry, and superstitions. Therfore the Lord commaundeth his people when hee had brought them out of Egypt that they should not geue eare vnto such as the heathen did. Hee promisseth for to rayse vp alwayes vnto them a Prophet, at whose mouth they should learne to know his will, vnto whom they should harken. Deuteron. 18. We see then it is very manifest that while Satan stood in reputation to bee God. He applyed himselfe by witches and enchafters to set vp a religion where hee might bee most deuoutly worshipped. The most of all his practises tended to that purpose. At the comming of Christ, by the light of Christ, by the light of the Gospel, he was disclosed, and could couer himselfe no longer vnder so goodly a couering but was knowen indeed to be a Devil. Now he must walke as a Deuil and seeke to deceiue after an other sort.

And herein his subtilties haue also excelled, to the great increase of wickednes among the people. For when the light of Gods word was suppressed, as it was in the popery, then was a way made for him, to worke all his feates. Then did conincers and witches, and enchanterers abound. Then were all manner of charmes rise and common. Then were a thousand magicall inuentions and toyes. To set forth all particulars were infinite, therfore some few shall serue for all the rest. Satan hath a throne and a kingdome in the hart of euerie man, vntil such time as hee bee regenerate by the holy word of God, and that the power thereof be in him. He holdeth the hart in blindness and infidelitie, and filleth it full of all filthy lusts of sinne. He knoweth well that if he be espied, men could not but with

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honor abhorre there miserable estate, and seeke after some remedy. Hee doth therefore seeke to deale closely. Hee would make men beleue that he is not nigh them. What redier way hath he to bzing men into that opinion, then that they may suppose he is not abroad vnles he be fetched vp by coniurers, and breake away from them? If there be any terrible tempestes, and mighty thunders which set forth the glozy of God, then is he abroad. If hee can then get leaue of God, (as the wicked world is worthy that God should giue him power to deceiue them) hee will shew himselfe by some likelines in the middell of the storme, or else declare his presence by rending vp some trees or shewing some terror one way or other. Now there is great feare, for many beleue that the deuill is abroad in dede, and hath rased vp the windes, and brought the thunders. Then tales flie, and rumors are spzed abroad, that there haue bene coniurers. They be taken say some, and the matter confessed. Three deuils are broken loose, and others say fise: thus is Satan magnified, when as the great woorkes of God are ascribed vnto him. Hee carict away the glorie which the almighty should haue. How vile a thing is this? most miserable in this behalfe was the state of popery: for the great prelates & graue fathers did beleue this and led the people vnto it. And see what deuise they had. When any violent tempest came, they had the hollowed bell in euery steeple to bee rung, which did repell and keepe him backe. For hee could not come within the sound of that. They had coniuered water to sprinckle in euery corner of their houses, they had holy bread and crosses, that he could rest no where. These were his owne inuentions for to mocke the people, for he made them beleue hee was driuen away by these, when as in the meane time he ruled in their hartes. To come now to the witch, what hurt doth shee? If yee aske the common people, yee shall haue this answer: shee is the very pestilence of the earth, all calamity is brought vpon men by her. Shee killeth men and beastes. Shee tormenteth men, & she destroyeth mens goods. No man can be in safety so long as shee liueth. Woe bee vnto him which doth displease her



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her, thise happy are they which do not meddle with her. Is not this foule hauocke trow pee, which the witches do make? Yea but how is it possible that poore old women should do such thinges? O say, they do it not by themselves. They haue their spirites which they keepe at home in a corner, some of them twoo, some thre, some fiue: these they send when they be displeased, and wil them for to plague a man in his body, or in his cattle. This matter hath bene tryed: for diuers well disposed men, euen for very pity to see what hurt witches do by sending their spirites, haue seriously taken the matter in hande, and haue hunted those puckerils out of their neastes. And what haue they found? they haue found that some one woman hath had thre. They haue found where shee kept them in wooll.

What meate shee gaue them. What likenes they had. What were their names. Whether they were hees or shees, and how many men they had killed. Some haue bene hanged, and haue at the gallowes confessed the whole matter. Who is able to declare the brutish errors and foule sinnes which multitudes are led into, by this craftye dealing of the dealing of the Deuil. For my selfe I do not thinke that I can shew the tenth part. But yet I see so much as may make any Christian hart bleede to beholde. I will endeuoꝝ to open the collusion of Satan and his purpose in this thing, so far as I can: with the follies which the blinde multitude fall into, and do not espie the same.

First then for the maner. The poore old witch, pined with hunger, goeth abroad vnto some of her neighbours, and there begge a little milke which is denied. Shee threatneth that she will be euen with them. Home shee returneth in great fury, cursing, and raging. Forth shee calleth her spirite, and wil leth him to plague such a man. Away goeth hee. Within few howres after the man is in such torment, that he can not tell what hee may doe. Wee doth thinke himsele unhappy that he was so foolish to displease her.

What shal wee say vnto these things? Is here no packing? Is not here first of all a way taken by the wiely and wicked

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serpent to bring men in beliefe that hee is not nigh them, nor medleth not vnlesse his dame send him: Hee goeth about like a roaring Lyon, seeking whom he may deuour, as Saint Peter sayth. Shall wee bee so sottish to beleue that hee lyeth at the witches house: hee is a mighty tyrant, if God do suffer him, that hee beyng a spirite do take vpon him the shape of some little vermin, as cat or weasill, it is but to deceiue. He lyeth and sleepeeth in warme wool, the witch doth giue him milke, or a chicken, and hee doth eate, these are vain illusions, what needeth hee such thinges: he resteth not, hee eateth not, he slepeth not. How much greater folly is it to enquire of his sexe: as though there were hee deuils and shee deuils? But to come nigher vnto this tragedie. Doth not shee send him: yea shee doth send him which did send her first. Who put into her heart to begge of that man: had hee no stroke in the matter that shee would denie her request: are they not for the most part in as great blindnes and infidelity almost as the witch is, which are bewitched: hee knoweth well ynough where hee maketh his match. Shee doth furiously rage and curse: doth not the deuill worke it in her heart: wel, the man is tormented indeede, who doth that: here is great cunning. Sometime he doth it: sometime he maketh a shew that he doth it, when it is not so: when hee doth it who geueth him the power: did the witch: they bee voide of reason which thinke so. Had hee power and lay still while shee sent him, not minding to do any thing, vnlesse hee were requested: what foole can imagine that? How is this thing then: doubleles this wicked deuill either did know that God had geuen him power, and so did sterre vp and set on the witch: or else he did see great likelihood that God would geue him leaue to torment the man in his body or his goods because of his wicked life and infidelity. For hee is neuer wearie, but seeketh all occasions. And we haue so flat testimonies of Gods word, that where God gaue him leaue hee tormented the bodies of men, that such as affirme hee can not plague that way, shew themselves ouer bold agaynst the truth. Wee see then it must needes bee one of these for this first point, hee tormenteth

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teeth the man: For God did geue him power, but hee would for many causes be set on by the witch, where shee could not increase his power: or else he doth coniecture that the Lord will giue him leaue when he is sent, because the people are worthy to bee seduced and lead into vile errors: sometyme he seemeth to do that which hee doth not, and that is with much subtilty.

For hee seeth the humours in the bodies of men, and beasts. Hee seeth the rootes and causes of diseases, and when they will come forth. Hee sterreth his dame, or rather his poore vassal and setteth her in quarell with that man. Shee sendeth him, the man falleth lame, or into some languishing sickness, his hogges or his kyne do die. Ther was natural cause of lamenes of sickness and death which the Lord sent, and Satan would haue it layd vpon him. The witch seeth such effectes follow, and gathereth for certaynty that shee did it. The man calleth to mynd how hee displeased her, and how shee did threaten him, and now is sure shee did it. These are part of his wayes, let vs looke further. He is a bloody murtherer and delighteth to draw men into periury and cruelty. Hee seeketh therefore to bring many such vnto their death for witchcraft as are no witches. Some woman doth fall out bitterly with her neighbour: there followeth some great hurt, either that God hath permitted the deuill to vex him: or otherwise. There is a suspicion conceiued. Within fewe yeares after shee is in some iarre with an other. Hee is also plagued. This is noted of all. Great fame is spread of the matter. Mother W. is a witch. She hath bewitched goodman B. Two hogges which died strangely: or else hee is taken lame. Well, mother W doth begin to bee very odious & terrible vnto many. her neighbours, dare say nothing but yet in their heartes they wish shee were hanged. Shortly after an other falleth sicke and doth pine, hee can haue no stomacke vnto his meate, nor hee can not sleepe. The neighbours come to visit him. Well neighbour, sayth one, do ye not suspect some naughty dealing: did yee neuer anger mother W? truly neighbour (sayth he) I haue not liked the woman a long tyme. I can not tell how I should  
displease



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displease her, vnllesse it were this other day, my wife prayed her, and so did I, that shee would keepe her hennes out of my garden. Wee spake her as saye as wee could for our liues. I thinke verely shee hath bewitched me. Euery body sayth now that mother W is a witch in deede, and hath bewitched the good man E. Hee can not eate his meate. It is out of all doubt: for there were which saw a weasill runne from her house ward into his yard euen a little before hee fell sicke. The sicke man dieth, and taketh it vpon his death that he is bewitched: then is mother W apprehended, and sent to prison, shee is arraigned and condemned, and being at the gallows, taketh it vpon her death, that shee is not gylty: and doubtles some are put to death not being gylty. Now let vs see what the deuill hath gayned by this practise. For though at sometymes the coniectures fall out right, yet many times there is innocent blood shed: which is a greuous sin. The iury commit perjury and cruel murder, which vpon blinde surmises of ignorant persons, do giue their verdict, for they should see what knowledge of God, the accusers haue. Wea sundry tymes the euidence of children is taken accusing their owne mothers, that they did see them giue milke vnto little thinges which they kept in wooll. The children comming to yeares of discretion confesse they were entised to accuse. What vile and monstrous impieties are here committed: It falleth out sometyme that some visitation lighteth vpon some person man or woman. Either the deuill doth torment indeed, or els the party faineth to be tormented (which hath bene often scene) and then accuseth such a woman to haue sent the deuill. It is strange to see the madness of the people, that wil aske the deuill who sent him. And then he telleth who is his dame, and to how many he hath sent him, and how many hee hath kyled. If it were the Deuill indeede, would they beleue him? Is it not his desire to bring innocent persons into daunger? Would not hee very gladly haue a number of men periure and forswear themselves: doth the Lord will men to goe vpon their oth in a matter, at the testimony of a deuill:

Who

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Who would thinke that euer such brutish ignorance should be found in men, in the tyme of the Gospel? This is also a practise which would make a man tremble to thinke vpon it: that there should euer such abhominable beastlinesse bee found in a land where Christianitie is professed. If they doe suppose that one is bewitched, they enquire after a wise man or a wise woman, to learne who hath done the deede. If it be not meere deceit but that the partie hath a deuill, & telleth them indeede the man is bewitched, and describeth such or such an olde woman. Yet let me aske a fewe questions. First, I demaund whether it be allowed for any man to deale with the deuill? Is not that man by the commaundement of God to be put to death which hath a familiar spirite? Are not they then almost as euill as he, which seeke vnto him? No doubt it is a clere case and cannot be coloured. But I shall after haue occasion to proue it by the testimonies of the holy Scripture, and therefore I doe omit the same now. Then further I do demaund whether they will beleue the deuill? Do they thinke he will accuse a guiltie person or an innocent sonnest? Doe they or can they imagine that the deuill will bewray any thing that shal do good? Will one deuill doe that which shalbe to the hinderance of another? No doubt it is a iust vengeance vpon men that haue despised the light, that they bee thus giuen ouer to forsake God, and to followe after deuils. I will proceede yet further to lay open the filthie vices which the people are drawne into by witchcraft, whiles indeede they bewitch themselves through infidelitie. A man is sicke, his sicknesse doth linger vpon him. Some doe put into his head that he is bewitched. He is counselled to send vnto a cunning woman. She saith he is forspoken indeede, she prescribeth them what to vse, there must be some charme and sorcerie vsed. The partie findeth ease, & is a glad man, he taketh it that he hath made a good market, it was a luckie hower when he sent to that woman. For doubtlesse he did thinke that if he had not found so speedie a remedie, the Witch would vtterly haue spoyled him. Now the deuill is driuen out of him and is gone. The wise woman with her familer was too strong for him.

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him. That the hearts of men were not turned into the hearts of beasts, but that they would consider. Is Satan become a weldoer? Is hee so charitable and so pitifull that hee will releue mens miseries? Or doth one deuill cast forth another? Doth the weaker giue place vnto the stronger? Is Satan deuided against Satan? Some man will reple that this is a common thing and well tried by experience, that many in great distresse haue bin releued and recovered by sending vnto such wise men or wise women, when they could not tel what should els become of them, and of all that they had. Shall not men take helpe where they can find it? Why do men go vnto Physicians? Let it be graunted that men finde helpe by Witches. Yet this must needes be graunted, that as it is for the most part a plague and token of Gods displeasure, where he hath power graunted him to vexe: so is it a more heauie iudgement, which the wicked world hath deserued, that he is suffered to heale. For now they cannot say that the Lord is their health and saluation, but their Physician is the deuill. As all the workes of God are good, and vnto right good end: so of necessitie all Satans workes be euill and to most deuillish purpose. If he haue power giuen him to possesse and to plague the bodie: he is not driuen out, (for Satan doth not driue out Satan) but healeth the bodie, to the end he may the more fully possesse and destroy the soule. His charitie and his pitie are no better. O miserable health so recovered. O wretched men so releued: they do imagine that the deuill is driuen out of them, and he hath entred in deeper. For can that which is deuillish, as a charme, driue out the deuill? They say it is such as doth consist of good words. It is so much the more blasphemous and abhominable. For the name of God and the sentences of his holy word, are most shamefully abused vnto sorceries, which is one speciall thing which the deuill doth couet. He which seeketh helpe in sickness at the hands of a Physician, doth that which is lawfull being ordeyned of God. For he hath giuen the nature & properties vnto things, which shall serue for medicine. Shall a man therefore hold it lawfull to seeke helpe at the deuill, Well, to pro-  
ceede



reede further. A man hath a silver cup missing, all corners are sought but yet it cannot be found: straungers there came none vnto his house: needes must it be one of his own seruants that hath plaied the theefe. Euery man denyeth the matter, & sayth he sawe it not. Here is dubble grieve, not so much for the losse of the cup, as that a man should haue a theefe in his house and not know him. And which is moze, it may be that he whom he most suspecteth is least guiltie: were it not good to haue meanes for to trye out such a matter? He could bee content to ride xl. miles to haue it tryed. He enquireth secretly where there is any cunning man of great fame. Thether he hasteth. Home he returneth & in very deede findeth the cup, & knoweth y<sup>e</sup> theefe, though he may not bewray him. What shal we thinke of this? Euen that one deuill hath plaied the whole play, & euery part thereof: & therfore it is all alike for good. First the deuill tempted the seruant to steale the cup: The selfe same deuill put into the mind of the maister to seeke vnto a cunning man. The selfe same deuill knoweth best where the cup lieth hid and who steale it. He therfore is y<sup>e</sup> most fit & doth giue the directiō. But what hath y<sup>e</sup> deuill gained by this? he hath gained euen his desire: for God letting him loose for to tempt, here followe great sinnes. First there is theft: then seeking vnto devils. But because men are blind and suppose that such a seeking is no great offence, I will shew what the Lord speaketh thereof in the holy scriptures. I will first referre men vnto that which the holy Ghost saith of King Saule. 1. Cronic. 10. For there we may see that there are two sinnes mentioned for which the Lord did destroy Saule. The one that he spared Agag. The other, that he enquired at Ytho. The Lord hath giuen an expresse commandement Deut. 18. that his people shall not seeke vnto such. The Prophet Esay chap. 8. ver. 20. affirmeth that there is no spark of light in those which doe enquire at those which haue familiar spirites. It is as much as if he should say, they haue no sound knowledge of God at all in them. This is a thing to be wondred at, that in places where the Gospell hath bene many yeeres taught, there should bee men found that are ignorant of

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God. But indeede they haue not reuerenced, but despised the light in their hearts. The Lord doth threaten sharply Liuiti. 20. vers. 6. that person which shall seeke vnto those that worke with the deuill. The words bee these: The soule which shall turne it selfe vnto Oboth (that is, to the Spirites of Xytho) or to the Soothsayers, to goe a whozing after them: I will set my face against that soule, and will cut him off from among his people. God saith here that such persons as seeke vnto Coniurers and Witches, doe goe a whozing after deuilles. The soule of man should be kept pure and chaste vnto God as a wife vnto her only husband. They should not commit spirituall whoredome with deuilles, as the Lord doth here charge those which seeke vnto deuilles. What a foule thing is this, that such as haue made a solemne vowe in baptisme, to forsake the deuill and all his workes, should now seeke vnto deuilles for helpe? Hee that committeth adulterie in the flesh, is not to bee suffered. Then how much more are these worthie to bee rooted out, which haue so vnfaithfully broken their vowe made vnto GOD, and haue committed whoredome with deuilles. If there were no other hurt but this by witchcraft, you see the deuill hath gained much: when many giue counsell, and many doo seeke vnto such as haue familiare spirits, and so in effect, fall from the liuing God. I might stay here and proceede no further to shew what doth moue the deuill to doo such things by Witches, as he could doo as well without them: and what doth moue him to heale such as are hurt, to reueale things which are lost or stolen, and as it were to doo good. But I goe a litle further, and shew great and generall mischiefes. What greater aduantage vnto the deuill, then to hold men from turning vnto God by repentance? And this hee doth bring to passe by Witches. All chastisements come from God, whether they be such as hee doth with his owne hand inflict: or such as hee giueth the deuill point to lay vppon men. So that whether the Lord God doo it with his owne hand, or by the diuell, (as hee did vnto Iob) or whether the deuill doo it without a Witch or by a Witch,

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Witch, all is one in this respect, that it cometh from God, & hold humble men, and bring them vnto true repentance. But men looke no further the vnto y witch: they fret & rage against her: they neuer looke so high as vnto God: they looke not to the cause why y deuill hath power ouer them: they seeke not to appease Gods wrath. But they fly vpon y witch: they think if shee were not, they should doo well enough: shee is made the cause of all plagues & mischiefes: whereas in very deede she is but an Instrument which the deuill vseth for a colour: their owne wickednesse hath prouoked God to anger, & to giue the deuill power ouer them. It is their own infidelity which hath bewitched them: they should now turne vnto God, and they runne after the deuill: For some fall vpon the Witch and beate her, or clawe her, to fetch blood: that so her spirite may haue no power. These are well after, for the deuill is glad to make them Witches. For when as they ascribe power vnto such things to driue out deuils, what are they but Witches? Some runne vnto the Witch when any friend of theirs is bewitched, and threaten her, that if she doe not take home her spirite, and if that he come any more they will cause her to bee hanged. They should runne only vnto God by a liuely faith, true repentance and hartie prayer, to haue the deuill remoued; and they runne vnto the Witch, & ascribe vnto her that which doth belong only vnto God: for they thinke that she hath power to send the deuill, and to take him off. Alas, is there any true faith in these men? The deuill hath bewitched them, to keepe them out of the way of repentaunce, and to make them his bondslaues.

Others there bee which haue their Hogges distragely or some other cattell. It may be, they be so blind and so wicked, that God hath giuen power vnto the deuill to make haucke indeede. He moueth the Witch, and she sendeth him. Their sinnes they looke not vpon, but how to ouercome the power of the Witch, as they imagine. And what doe they? They take a Hogge or some other beast and burne it aliue. Doth this driue away the deuill? Sure if it doe, it is not because it doth



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ouercome him, but because he is delighted with their burnt offering which they offer vnto him. What should I stand to reckon by all the deuises which they haue to driue away the deuill, if he haue begunne to hurt them, to unwitch as they call it, or to keepe him off with their charmes, or with their night-spell which they haue learned? What neede is there to rehearse the knackes which they haue to driue away the ague, the Tooth-ach, to make the Whay Curd: to make Butter come, to make Cheese runne? They bee all very witcheries, wrought by the deuill. For it is by no naturall meanes, and to tye the extraordinary power of GOD vnto such things, is verie blasphemous. These bee the fruites of Poperie, which hath remooued away the light, and left the people in the dark to be deluded by the deuill: which remooued away the spirituall armour wherewith the soule should bee defended and taught the people verie witcheries. Wee see then (or at the least all may easely see) that while men are thus blinded with wicked errours about witches, they are so farre from the way of repentance, that they are carried headlong into y<sup>e</sup> pits of filthy sins which doe drowne men in destruction. Wee see that it is a most clere case, that God ordyeth all by his good prouidence. The witch can doe nothing, for the deuill which is farre greater then she can doe nothing. But the wicked world full of all contempt of God, doth deserue that the deuill should haue power to worke many feates, to the end they may haue strang delusion, and the efficacie of error come vpon them. This doth S. Paul set forth 2. Thess. 2. For there wee may see that Satan hath libertie giuen him to shewe his efficacie with the power of lying Signes and woonders. If Satan coulde make no shew or appearance of woonders, by doing things which are beyond the reach of man to counterfayt, why should it bee called a power and efficacie, and why should they be called signes and lying woonders? Our Sauour him selfe, Math. 24. vers. 24. doth shew that there should arise false Christs, and false Prophets, and should giue great signes and woonders. I conclude therefore, that as the righteous God doth

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doth permit & suffer the deuill, for the wickednes of the world, to shew forth an efficacie and power. By giuing signes and wonders (y is such things as men are not able to doo, & therefore doo account them wonders, though they be no true wonders in deed, nor wrought vnto a good end, but to establishe false religion) so doth he let loose the same deuill, or suffer him to doo many things by Witches and Coniurers, that the despisers of the holy religion may bee seduced. There hath bene meere cosinage in most of the popish miracles: (For if they had bene done as they report, they should haue bene miracles in deede, and the deuill is able to doo no miracle, but to make a shew by illusion) yet were they believed by occasion of those shewes which hee made at some times. In like manner there are straunge woonders reported of Witches and Coniurers, they haue bene believed, as also many counterfaite things, because he hath power at many times giuen vnto him to torment men, & because he doth make his vaine apparitions

The sharp punishment appointed in the word of God for such as worke with the deuill, and the true cause of the same, and that it is no godly zeale but furious rage, wherewith the common sort are caried against witches.

### Chapt. 16.



The Lord God did by Moses appoint and prescribe penalties for the offences, and transgressions of his holy lawes. These were not all of one kind, but according to the degree of the trespass, was the punishment lesse or greater. Some sinnes are more horrible then others, and doo more prouoke the displeasure of God: vnto such he appointed the sharpest penalty (that is to say) death without mercy. Among these were such as fell into Apostasie from the law of Moses, as wee may see Hebrue. 10. vers. 28. Or such as did persuade

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suade others vnto Apostasie, Deut. 23. vers. 5. The murthe-  
 rer might not be redeemed. Numb. 35. vers. 31. The selfe  
 same seuerity is required against such as worke by the deuill,  
 or that deale with familiare spirites: for it is sayd, thou shalt  
 not suffer a Witch to liue, Exod. 22. Mechashshepha by the  
 trophineedoche is in this place being but one kinde, put for al  
 that practise deuillish arte. For it is very vaine and friuolouse  
 to take it, that death should bee appointed, as to a murtherer  
 with payson. For in another place, namely Leuit. 20. vers. 27.  
 The Lord doth take two other kindes where he appoynteth  
 the penaltie of death. These be his words, the man or the wo-  
 man in whom there shall be Ob or Liddegnoni, shall dye the  
 death. Out of which places we may collect the true cause of  
 this seueritie to be in very deepe the familiaritie with deuils.  
 The deuils be the vtter enemies of GOD, which seeke by all  
 meanes to dishonour him and to deface his glorie. How can any  
 then vse familiaritie with them, vse their helpe, or seeke vnto  
 them, but he committeth a monstrous enormitie, and such as  
 deserueth a thousand deathes. Moreouer the Witch, the Con-  
 iurer, the Enchaunter, the Sorcerer, and the rest are the cause  
 of foule errors and much wickednesse, much horrible abusing  
 Gods holy and sacred name, and therefore are woorthie to dye.  
 This being the true cause why God doth abhorre such, as it  
 is manifest, we may easily see the grosse error of the blind mul-  
 titude, in this behalfe. For they hold that witches should bee  
 put to death, and not onely that, but are inflamed with a won-  
 derfull rage and fury to haue it accomplished. I call it rage &  
 not zeale, because it is not to a right end. For if they were so  
 zealous of it for Gods honour it were a merueilous good thing:  
 but in deed it is not for any zeale of God y they be so forward,  
 but for an other consideration. Thieues and murtherers say  
 they be put to common deathes: how much more sharp death &  
 torments are witches woorthie to haue laid vpon them? But aske  
 them why: Oh say they, the witches send their spirits and kill  
 and lame men: they kill young infantess: they kill cattle, they  
 raise winds & tempests, they be the very plagues of men. Here

is a



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is a false cause, for where doo we euer finde in the holy scriptures, that Witches or Coniurers haue such things layd vnto their charge: I haue shewed the priuy packing which Satan vseth in this behalfe. When men are once so bewitched as to thinke, who can liue in safety while witches remaine: they run with madnesse to seeke all meanes to put them to death, & not onely them, but all such as are suspected. They run to Coniurers to know if they be not witches who they suspect. They examine witches to know whether their spirites haue not told them how many witches be within certaine miles of them, & who they be. The Lord doth not allow one witnesse being a man in a cause of death to be sufficient: but these would allow the accusation of one deuill if he accuse xl. persons: they thinke it a merueillouse charitable deede where there is one that hath bene suspected for witchery, to hire or entice childezen to accuse them, to practise with some subtile maide which faineth her self to be bewitched, to get some matter of accusation. Many Iurers neuer weigh the force of the euidence which is brought, but as if they had their oth for coniectures or likelihoodes, they are oftentimes very forward to finde guilty, being sicke of the same disease that the accusers be. But some man will reply & demaund why the people should not be so earnest to seeke their death & rooting out? why should it be reputed as a fault? they doo it of a good minde, & to the glory of God. In deed if it could be shewed that they doo it in regard of Gods glorie it were of a good minde & much to be commended: but it is manifestly to be proued that Gods glory is not regarded. For if the people did regard Gods glory, they would hate witchcraft, & shew their vehemency against it, because his dishonour is much procured thereby as when men go for help vnto his enemy: but we see they hate not that. But if a man or child be sick, they run vnto a witch, they hate not y<sup>e</sup> ioyning in compact with deuils, when as they runne for help vnto them: they haue somewhat lost or stole: they doo by & by fly vnto deuils: they make account that those be good witches & do no harme. But in very deed they be as euill as other witches, for they haue fellowship with deuils

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which

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which is the chiefe fault, for those damages which they ascribe vnto witches, are not in their hand to giue power to the deuill for to do: Then if they did it for loue of God they would hate these also: but we see they do not only allow them, but make of them. God commandeth in his law that all that haue familiar spirits should be put to death, & yet I say the faithles people doo make much of them, & allow of them. Moreover there be none more extreme haters of witches, then such as be infected with a kinde of witchcraft them selues: for what are they but witches (if a man looke well into y<sup>e</sup> matter) which haue their night spell, and so many charmes & deuises to auoide the daungers of witchcraft, or to vnwitch: none are more furious agaynst witches then these, & such as of all others are y<sup>e</sup> readiest to run for help vnto the deuill: therefore I may boldly affirme, that it is of a mad rage, and not of a good zeale that the most are carried withall agaynst witches: which ought to teach men wisdom, discretion & warines when they be for to deale in such matters, especially when as it doth concerne life or death.

What manner of persons are fittest for the deuill to make his instruments in witchcraft & forceries, and who are subiect vnto his harmes.

### Chapt. II.



When Satan at the first enterprised the ruine and destruction of man, he did not vnadvisedly set vp on the worke, but in great subtilty chose him a fit instrument for the purpose, euen the serpent who was more subtil then any beast of the field. He is now an old serpent, & long practised, and hath increased his subtilty by much approued experience. He doth not now attempt his wicked worke, but with all y<sup>e</sup> fittest waies & meanes that hee can: hee doth obserue time & place, with all other circumstances: and looke of what sort soeuer his worke shalbe, he seeketh couenient persons as matter to work vpon; he chuseth out fit instruments to worke withall when he raiseth vp some heresie to destroy y<sup>e</sup> true faith, which is with subtilty shew to be defended: he suggesteth not the same into the minde of a blunt vnlearn-

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vulnerable foole which is able to say litle: but if it be possible, he espieth out a subtil minde, which is also proud, vaine glorious, & stiffe to maintain any purpose. Likewise when he will seeme by witchcraft, he doth not hope to draw a godly man well instructed in Gods word into his net & to make him a witch: for he is not subiect vnto his illusions: there is light in him which the darknes can not smother. What then? he seeketh for vngodly persons, which are blind, full of infidelity, & ouerwhelmed & drowned in dark ignorance. If there be aboue all these a melancholike constitution of body, his impressions print the deeper in the minde. If they be fell and giuen to anger, & ready to reuenge, they be so much the fitter: pouerty also will help in some respect. When such a person is moued with furie, shee curleth & biddeth a vengeance light vpon him with whom she is displeased: she biddeth the deuill & all the deuills in hell take him: the wicked spirit who inflamed her heart is ready at hand (and if he haue power to hurt y<sup>e</sup> party giuen him of God, or see any probability that he shal haue, or know any disease ready to breake forth) & in some likeness or w<sup>th</sup> some voice, doth demaund what he shall doe: it may the woman doth think it very strange at the first & is a fraid to heare a thing like a cat speak: but this feare in time is remoued. The couiurer is one that hath a mind addicted vnto curiosity & vaine estimation: he taketh him selfe by deep skill & power to rule ouer deuils, & therfore though he appeare fierce & terrible before him, it is not amisse: nay it confirmeth him y<sup>e</sup> more. Now for conuenient matter to work vpon, I cōfesse y<sup>e</sup> the deuils are instrumētts which God vseth not only to be executioners of vengeance vpon the reprobate, & to plague y<sup>e</sup> wicked: but also to assault, to tēpt, to vex & to chastise his deere children: and therfore they haue sometimes leaue to afflict some of these in body or substance: but y<sup>e</sup> is rare: & when it is so, Gods holy seruants doe looke vpon vnto him, & confesse their sinnes with humble hearts, seeking fauour and release at his hands, as Iob did: they turne not their eyes vnto witches, they cry not out vpon them, as if they were the cause: you heare not these wish they were rooted out, because they



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feare hurt by the: but they abhor the sin, and in zeale of Gods glory, desire that due execution may be done vpon them. The deuill then by his witches & coniurers preuaileth not amonge these: hee doth preuaile among an other sort of men greatly: he hath power giuen him to plague & to vex many of them: they haue no power of true & liuely faith to withstand him: they bee full of all darknes & ignorance, the heauenly light & power of Gods holy word is not abiding in them: marke it who will, & he shall finde this most true, that y<sup>e</sup> greatest part of those which cry out y<sup>e</sup> they are bewitched, that run vnto witches for help, that vse their charmes, & seeke so many waies to vntwitch, are euen as ignorant, as far from zeale & loue of y<sup>e</sup> gospel, & as full of vices as the very witches them selues: so that y<sup>e</sup> deuill doth euen with as much ease seduce & lead these men into errors by witches & coniurers, finding them in y<sup>e</sup> dark, as he doth allure the poore silly old woman to be a witch, and the Idolatrous, & adulterous masse-priest to be a coniurer. Thus much may suffice to shew what persons y<sup>e</sup> deuill doth make choise of to be his instruments, and what maner of persons he deceiueth & hurteth by them.

The true remedy whereby men are deliuered from all feare and daunger of witchcraft.

Chapt. 12.



**M**en are glad to finde a medicine that will driue away & rid them off an ague: how much gladder would they bee to finde a present remedy to perserue them safe & free from the feare off all imagined hurt and danger which cometh by witchcraft: but it is a merueilous thing to see in what feare men are and yet will not imbrace y<sup>e</sup> wholsome remedy which the Lord hath prescribed: they seeke many meanes, & that with cost and trauell, but yet they are neuer the better: for if they finde some ease vnto the body, it is with the losse of y<sup>e</sup> soule: the deuill him selfe did inuent those medicines which they fly vnto, for God neuer appointed them, is he so foolish as to make weapons against

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gainst himself: if they be vexed or haunted with a spirit (as they vse to say) & a witch driue him out, it is the deuill & driueth him out, if he be indeede driuen out. But the trueth is, he is not: for Satan doth not driue out Satan. But the case that one deuill did expell another, what comfort could it be vnto the possessed, more then this, that a weaker deuill is driuen out of him to giue place to a stronger. For the stronger deuill would neuer expell the weaker, vnlesse it were to enter there himselfe. To let this passe, it will be demaunded where there is any remedie prescribed by the Lord against witcherie? The Lord saith he would raise vp a Prophet vnto the people Deut. 18. Those which giue eare vnto him shalbe safe. Some man will say that is but in this one poynt, that he shall not be deceiued by such as wrought by the deuill, nor led into error. But where is there any remedie mentioned to preserve a man from the bodily harmes done by Witches? I aunswer, that it were a straunge thing for the holy Scriptures to appoynt a medicine for such a disease as it neuer mentioneth. The word of the Lord doth neuer mention that Witches can hurt the bodie at all: & therefore it doth no where prescribe any remedie for that which is not. The malignant spirits or wicked deuils, doe hurt both bodies and soules: and therefore there is a way taught how to be free from the. They haue no increase of power by a Witch: but only thus much, that for the iust vengeance of God vpon the vngodly, he is glad to bee sent, and obteyneth power: but he that is armed against them alone, is armed against both witch and them. Against them there is no power can preuaile, but the power of God. Therefore when the holy Apostle doth set men in battell against deuils, he willeth them to be strong in the Lord, and in the power of his might. This mightie power of God is made ours onely by faith. For which cause S. Iohn saith that faith is our victorie. He that beleueth doth overcome the world: which cannot bee vnlesse he doe overcome the prince of the world. This faith is the free gift of God: but yet because he hath ordeyned outward meanes to come vnto it, we are willed to take vnto vs all the whole armour of God

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wherein this might consisteth. And to the end that the exhortation may the more affect vs, Saint Paule doth expresse the whole matter vnder the likenesse and termes of warre. For thereby appeareth that there is neede of Gods power, that we may escape out of the great perrill. The Apostle as a chiefe Captaine in the Lords Armie, doth stirre vp and prepare all Christian souldiers. He sheweth who be the enemies. He declareth their terror in sundrie respects. But yet vndoubted victorie vnto all those which followe his prescript. All the power of God wherewith wee resist and ouercome the deuill, is conueyed into vs by faith alone. But because he speaketh as of a souldier in his compleat armour, he applieth but one part vnto faith, and the rest vnto those things which doe goe vnseparably with faith. The souldier had his head and all parts of his bodie with his legges and feete armed: then had he his sword in his right hand, and his shield in the left. Euen so in this spirituall armour applyed by similitude vnto the soule, here is armour for the head, for the feet and legges, and for al the whole bodie, and then the shield of faith to hold forth in the one hand, and the spirituall sword which is the word of God in the other hand. The summe of the whole is, that by faith in the Gospel of Iesus Christ we are armed with power of grace, with true knowledge and light, with sincere integritie of heart, and with a godly life, with zeale, with patience, and with all other heauenly vertues, so that the fierie darts of the deuill, neither in tempting vnto filthie sinnes, nor yet in damnable heresies and opinions, can fasten vpon vs. If wee want the true faith, wee want grace: we be not in Christ, we haue not his spirit. This faith is grounded vpon the word of God: for the word is sent to bee preached, that men may heare and beleue. If men bee ignorant in the word of God, they cannot haue power to resist the deuill: they haue no sword to fight with him. Christ our great Captaine hath left vnto vs an example which we ought to follow, when he resisted the deuill. For at euery temptation, he draweth forth this same spirituall sword, and saith it is written, and so woundeth Satan therewith, that he taketh the foye.



## of Deuils by Witches.

foyle. Moreover, as men are to bee armed with the power of  
GOD, so are they continually to pray, for by faithfull prayer  
they shall obtaine a continuall supplie of grace, to ouercome  
the new and fresh assaults of the deuill. We are to giue thanks  
also vnto God at all tymes for his benefites, to depend vppon  
his prouidence, to commend vnto his keeping both our soules  
and bodies, and all that we possesse. Thus shall the deuill haue  
no power for to hunt vs: but if the Lord doe giue him leaue to  
afflict vs, yet shal it be no further then may tend vnto our good.  
For all things worke together for good vnto those which doe  
loue God. Let it moue vs to seeke increase of faith, by often  
hearing of Gods word taught: let it driue vs vnto continuall Rom. 8.  
meditation in the same, and vnto a godly life. For all those  
which despise the glorious Gospell of Christ, or the publishing  
of the same, and most especially such as fight against it, doe to  
their power set vp the kingdome of the deuill, and bring in all  
witcherie. The light of the Gospell doth beate him downe:  
and therefore when Christ sent forth his Disciples at the first  
to preach, and they returning reioyced, that euen the deuilles  
were made subiect vnto them: he saith, I saw Satan fall  
downe from heauen like lightning. The Lord send  
abroad the light of his truth to throw downe  
Satan, and to driue away darknes from  
the mindes of the people. Amen.

FINIS.